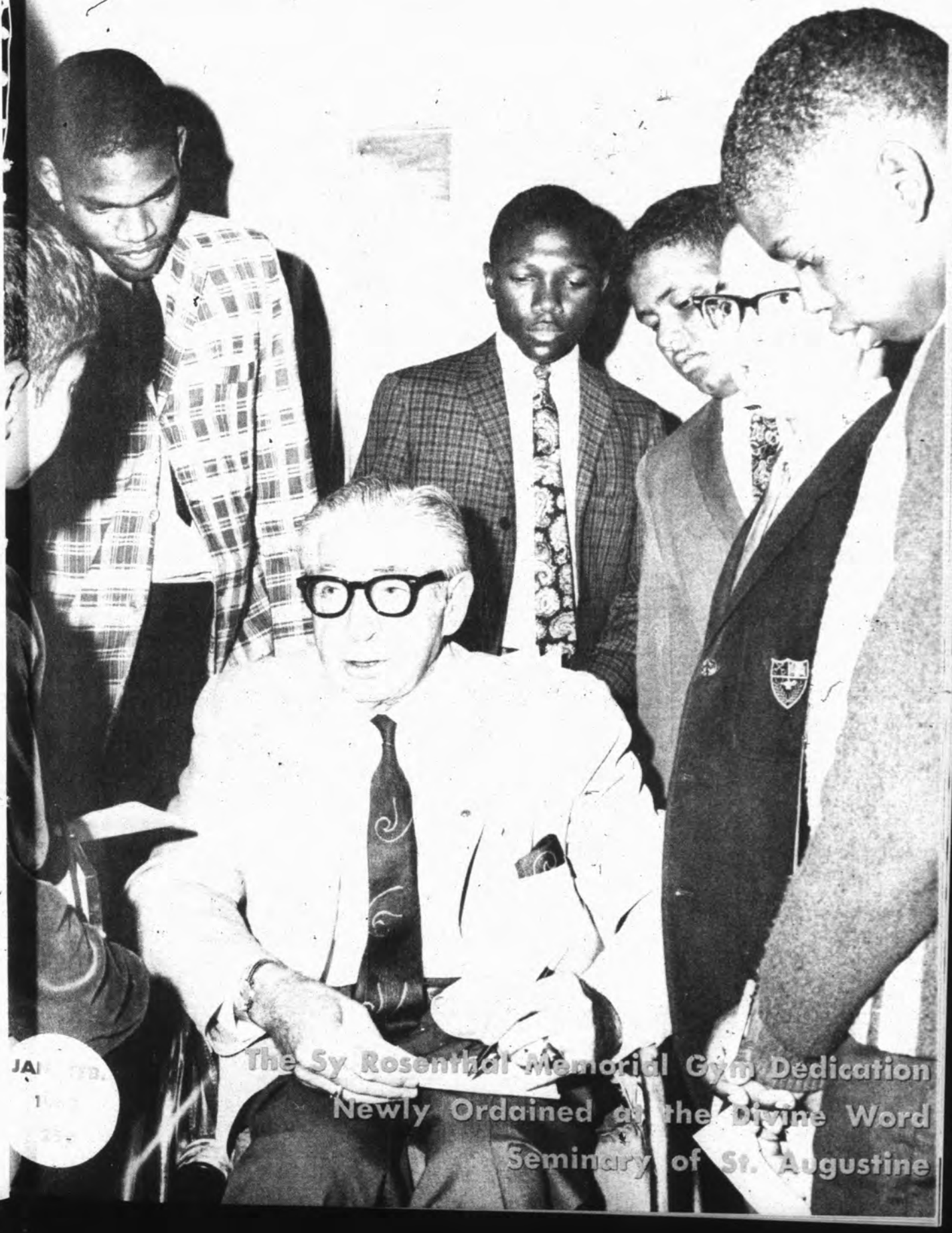
DIVINE WORD Messenger



The Sy Rosenthal Memorial Gym Dedication

Newly Ordained at the Divine Word Seminary of St. Augustine

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Offering given by:

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Send your request and offering to: Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi 39520

Vol. 44 / No. 1 / Jan.-Feb. / 1967

DIVINE WORD Messenger

BAY SAINT LOUIS, MISSISSIPPI

(Formerly, St. Augustine's Catholic Messenger)

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COVER:
SY ROSENTHAL AND AUTOGRAPH SEEKING DIVINE WORD MINOR SEMINARIANS.

THE DIVINE WORD MESSENGER is published by the Divine Word Missionaries at the headquarters of their southern U. S. province, St. Augustine's Seminary in Bay Saint Louis, Mississippi. The magazine's primary message is about the Catholic Church's progress among the American Negroes, to win sympathy and support for this important apostolate.

THE DIVINE WORD MISSIONARIES are an international missionary order of over 5,000 members, including Bishops, Priests, and Brothers. In 1905 the order began working among the colored people of the southern U. S. Today the order conducts more than 40 parishes and missions in that region. Also, the order early gained a reputation for training colored Priests and Brothers at its Bay Saint Louis seminary. Today candidates of any race may train there.

READERS WILLING TO HELP the Divine Word Missionaries' work, also young men wishing to join the Divine Word Missionaries' ranks should write: Rev. Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi.

PICTURE CREDITS: Cover, Father Joseph Pascotto, S.V.D. Sy Rosenthal story: Installation of gym crucifix and Bishop Brunini trading quips with Sy by Sea Coast Echo. Remainder, Father Joseph Pascotto, S.V.D., or Staff.

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The MESSAGE

THE SY ROSENTHAL MEMORIAL GYM

The visit of Sy Rosenthal and his personal guests to the Divine Word Seminary in Bay St. Louis, Mississippi was a joyous occasion for the Bay community.

The community delighted at the awe, and spontaneous praise that the gym evoked from Sy and his company. The first announced cost of $55,000 was misleading of course. Ultimately the cost of the much praised structure was $120,000. Its cost is evident on sight.

Reinforced steel framed, the sides of the gym are of strand steel and backed by 12 inch concrete blocks. the front is of red face brick. A multi-purpose structure, 168 feet long, and 84 feet wide, its basketball court is 95 feet by 50 feet. There are 12 retractable bleachers in the gym with a seating capacity of 1,300. Utilizing the up-and-downstairs bleachers plus the basketball area for seating purposes, the gym will accommodate 4,400 people.

There is professional depth and width to the stage, and a movie screen for cinemascope films.

The two main basketball goals are of fibre glass; the gym floor is of maple.

The gym has already fulfilled our announced purposes of religious, educational, cultural and civic interests.

Our seven new missionary priests were ordained in the gym, and approximately 1,400 people had first class seats for the ever inspiring ceremony.

A day after the dedication, a professionally guided seminar on alcoholism began in the gym. The seminar will run for about two months. This seminar is open free of charge *to* everyone in the Gulf Coast area.

The gym was used for a closing gathering of a New Orleans Cursillo or retreat.

Numerous basketball games, yes, racially mixed have been played in the gym.

Our major seminarians also performed without charge "Charlie's Aunt" for the Bay community as a gesture of the Divine Word community's gratitude and good will to the townspeople.

The Sy Rosenthal Memorial Gym was a unique and remarkable undertaking. Clearly God guided this project. It never encountered major snags or setbacks. Our friends and benefactors are cordially invited to visit the Sy Rosenthal Memorial Gym and realize fully what love can do. Thanks, Sy!

THE SY ROSENTHAL MEMORIAL GYM DEDICATION

Bishop Harold R. Perry, S.V.D., and Father John W. Bowman, S.V.D., provincial-superior, welcomed Sy Rosenthal at the New Orleans International Airport the evening of February 2.

"Hi Father,

"Love to Mom. Love and all the best to all the wonderful people we had the pleasure of meeting.

"The gym -- what can one say -- marvelous! Fantastic! Great! Stupendous! Words can't describe it. One has to see it to really appreciate its beauty. You all rolled out the red carpet for everyone. Even myself with my constantly tortured body enjoyed the occasion. Everyone was so marvelous. On the way home all talked constantly about the entire trip -- how you all really, but really rolled out the red carpet. I think all my gang fell in love with the Divine Word Missionaries -- and why not. Best to all.

Keep Well and Keep the Faith,

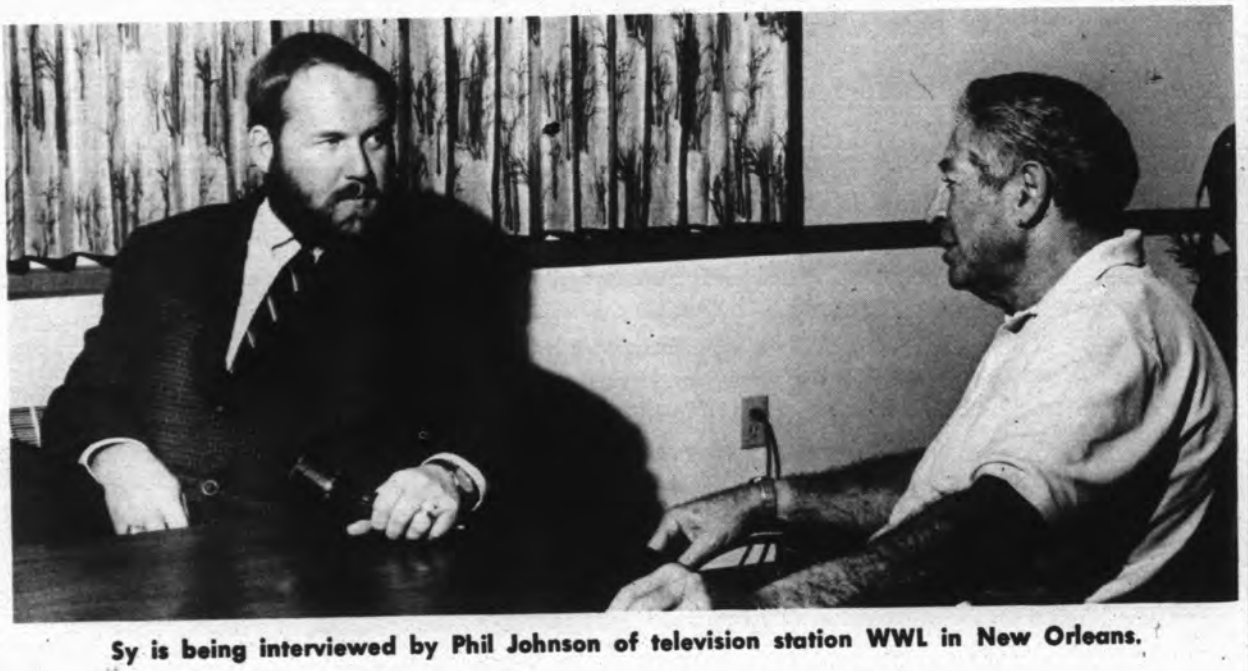
'Ole' Sy"

These excerpts from Sy Rosenthal's letter to Father Charles Burns, S.V.D., give partial testimony to the magnificent success of the Sy Rosenthal Memorial Gym dedication.

Bishop Harold R. Perry, S.V.D., auxiliary of New Orleans, set the stage for Sy's joyous return South. Bishop Perry's personal hospitality was in the best tradition of vaunted Southerners' concern for guests. "Ole" Sy and William Gaw of Fall River, Massachusetts were guests of Bishop Perry, February second and third, at the Bishop's residence in New Orleans. Due to a conflicting committment Bishop Perry could not attend the gym dedication. He had accepted an invitation to attend the first planned date which was later postponed.

Fr. John Gasper, S.V.D., rector of the Divine Word Seminary, speaking in behalf of the community, expressed deep gratitude to Sy who "imbued with the genuine spirit of Brotherhood, and consumed by eagerness to be of

In his home Bishop Harold R. Perry, S.V.D., suggests an evening meal at Commander's Palace to some of his guests: (L-R) Francis Campbell, Betty Krulee, "Ole" Sy and Walter Hopkins.



Sy is being interviewed by Phil Johnson of television station WWL in New Orleans.

service to all mankind, irrespective of race or creed, campaigned from his wheel chair in our behalf to lay the foundation for this beautiful building." Fr. Gasper continued, "In Sy's and his son Irwin Rosenthal's honor, we have dedicated this memorial gym as a lasting monument to the great ideals for which Sy has sacrificed his all. In so doing, my friends, we wish to express our innermost gratitude to Sy and to all who supported him in his charitable efforts." The gathering was reminded by Fr. Gasper that the gym would service not only events of a social and recreational nature, but would serve to promote events of an educational, cultural and religious nature as well. "Thus the gym is dedicated to all that is high and noble among men. The gym will expand and perpetuate the mission apostolate of St. Augustine's community within our own diocese and all over the South. The anticipation of this joy to be of service in our apostolate lives in our hearts today. This joy we wish to share with all of you."

Xavier University choir of New Orleans was magnificent under the direction of Gordon O. Brown and accompanied by Rosemary Giron.

Representing all the members of the Divine Word Missionaries' Southern Province, Fr. John Bowman, S.V.D., the provincial-superior, declared that in addition to dedicating the gymnasium, "we rededicate ourselves to the principles of Brotherhood personified so beautifully in Sy."

Two former shipmates of Sy were platform speakers: Albert Feller of New York and William Gaw of Fall River, Massachusetts.

Albert Feller stated that "the dedication of the Sy Rosenthal Gymnasium

"One has to see it to really appreciate its beauty."

Father Wilbert White, S.V.D., is most responsible for the design, work supervision, and payment of the gym debt. The total cost of the structure was $120,000. Father White was ordained at the Divine Word Seminary in Bay St. Louis in 1961. He is a native of Baton Rouge, Louisiana. At the seminary he is a factotum. Officially he is house treasurer and science teacher in the high school.

The blessing of the gym crucifix (left to right): Fr. John W. Bowman, S.V.D.; Fr. Leonard Oliver, S.V.D., master of ceremonies; Bishop Joseph Brunini; Fr. John Gasper, S.V.D.; "Ole" Sy and Fr. Charles D. Burns, S.V.D.

Installation of the crucifix by Bishop Brunini and Fr. John Bowman, S.V.D.

Bishop Brunini trades quips with Sy. His sister, Mrs. Nettie Grandberg and Rabbi Roy A. Rosenberg of Temple Sinai also radiate joy.

means many things to many people. In essence, it is a symbol of hope and love. It was conceived in the heart of Fr. Burns and Sy Rosenthal. This gym was built for those who serve God and administer to humanity—men whose lives are guided by the doctrine of love. This gym was built by thinking men and women of all faiths and creeds who responded to the call for Brotherhood in action. This gym was built in honor of a man who truly understands the commandment, 'Love thy Neighbor.' Pain and tragedy nurtured his compassion. Sy's love and concern for mankind knows no boundaries and reaches far and wide as the light of a star. One man's love can inspire a multitude. The love and understanding of many men can change the world.

Fr. John Gasper, S.V.D., extends congratulations to Sy. Eva Kleppel, a most devoted friend, shares Sy's happiness.

Let each of us remember this day always and be thankful for men of good will."

In summarizing a most impressive catalogue of Sy's contributions to mankind, William Gaw declared that Sy "was a man of charity, and of the virtues charity is the greatest." William Gaw isolated three unique features of the dedication ceremony: Sy's and his son Irwin's unselfish service to their country as signified by the gold star pin worn on Sy's lapel. The gold star is awarded posthumously to fathers whose sons are killed during war. Sy wears also the purple heart earned by personal wounds caused by enemy action.

Secondly, William Gaw was impressed by the ecumenical spirit so much in evidence in New England and verified in the South by the Sy Rosenthal Memorial Gym. "Thank God for Pope John," Gaw exclaimed. "The movement he started is reverberating and will continue to reverberate throughout this country."

Finally, Gaw was proud of the fact that gifts to the gym fund have come from men of every race, creed and nationality. The gym is "named in honor of a man of Jewish faith, and was largely promoted by three whom I consider to be the major committee men: Fr. Burns, a Catholic priest; Sy Rosenthal, a Jewish war hero; and myself, an Episcopalian."

Bishop Joseph Brunini capped the ecumenical dedication ceremonies when in reciprocation for Sy making him an honorary rabbi, he pulled off his zucchetto, a small round skull cap worn by Roman Catholic ecclesiastics, and plopped it on Sy's head declaring that thereby Sy was an honorary bishop for the day! Bishop Brunini declared that the Christian people needed Sy Rosenthal Memorial Gyms for Christians need men the calibre of Sy Rosenthal. The Bishop declared that since Christians of Europe exterminated 20 million Jews, Christians owe the Jew-

Mayor John Scafidi of Bay St. Louis, although convalescing, paid honor to Sy by attending the dedication ceremony.

Chandra Williams of Holy Ghost Parish, New Orleans, rates an autograph. Eva Kleppel and Betty Krulee — all smiles.

ish people redress. Sy's Mississippi memorial can help to serve as a reminder. Bishop Brunini was extremely pleased with Vatican Council II's efforts to foster positive Jewish- Christian relationships, and of his personal affiliation with the committee of American bishops engaged in Catholic-Jewish dialogue.

After the enthusiastic applause which greeted him, "Ole" Sy shared with his audience some of the outstanding and love-filled human encounters that have endeared him to young and old, believers and non-believers. Basic to all of Sy's reminiscences was his dealing always with people as brothers, and his refusal to prejudge individuals by virtue of their religion, race or creed.

Sy concluded the inspiring program with thoughts penned to him by one of his New England friends present in the audience: "The gym is born—an idea that took wings from Mississippi to New England. It's fantastic how things are accomplished thru sweat, and perseverance. All started with a dream, Father Charlie's—with a great hand from Father White. Nothing worthwhile is created without ideals and values to which we try to remain true. Ideals give meaning to life, don't they, Sy. Well, our great efforts have taken shape. We have constructed a gym thru 'Brotherhood in Action' to serve God and man. What can be added that's not anti-climatic, Sy. The gym says everything."

A poignant moment when the portraits of father and son are revealed to Sy. The paintings were surprise gifts to the Rosenthal Memorial Room from Eva Kleppel, devoted friend of Sy's from Mattapan, Mass.

William Gaw offers a comforting suggestion to Sy as James E. Sullivan, former state representative of Jamaica Plain, Mass., assesses the situation with Mayor Scafidi.

Father Charles D. Burns, S.V.D., was privileged to emcee the platform program.

Xav

Some o
Mrs. Lo

William Gaw: Sy is a man of charity, and of the virtues, charity is the greatest."

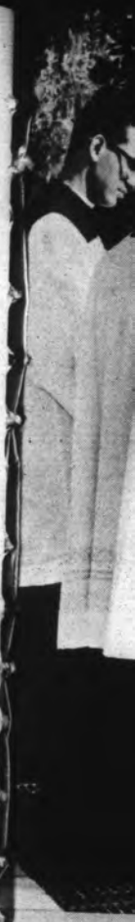
Al Feller: "One man's love can inspire a multitude."

Xavier University Choir under the direction of Gordon O. Brown — a splendid performance!

Some of Sy's personal friends in attendance: (L-R) James E. Sullivan, Francis Campbell, Peter Costello, Mrs. Louise Feller, Betty Krulee, Eva Klepell and Sy's "ever loving sister" Mrs. Nettie Grandberg.

"We have constructed a gym thru 'Brotherhood in Action' to serve God and man. What can be added that's not anti-climatic, Sy. The gym says everything!"

Rabbi Roy A. Rosenberg with the closing benediction.



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Send your gift to:

SY ROSENTHAL
SY ROSENTHAL MEMORIAL GIFT FUND
WEST ROXBURY V.A. HOSPITAL
WEST ROXBURY, MASSACHUSETTS 02132

Dear Sy,

It is evident that your fund raising drive has gone into extra innings since the final cost of your gym was $120,000.00. The dedication story evidences your pride and happiness in the finished structure.

I am happy to come to bat again for you and for your crusade — Brotherhood. My contribution is $_____.

NAME _____

ADDRESS _____

CITY _____ STATE _____ ZIP _____

Send yo

Baptism at the Divine Word Seminary

by FATHER DONALD LE BRUN, S.V.D.

THE SCRUTINY OUTSIDE THE SEMINARY CHAPEL. MR. AND MRS. ANDREW LIZANA ARE THE GODPARENTS. FRATER CLIFTON LABBE, S.V.D., ASSISTS FATHER DONALD LE BRUN, S.V.D., WHO ALSO INSTRUCTED MISS MALONE IN THE FAITH.

"Called to die constantly that we may live fully in Christ."

Send your contributions to Rev. Father Provincial, Divine Word Missionaries, Bay Saint Louis, Miss.

"You are the Light of the World"

The baptism of Miss Carolyn Malone, of Pearlington, Mississippi, at Divine Word Seminary on February 18, was a joyous community affair, in a way unique. Miss Malone is a secretary at the Divine Word Seminary. Fathers, Brothers, Seminarians, relatives and friends of Miss Malone, gathered together in the chapel, made a vivid picture of the Church as the People of God eagerly receiving a new member into its fold. This community aspect was stressed once more after the baptism when a reception was held in the parlor of the Seminary for the newly baptized and her relatives.

Most striking in the whole ceremony, however, was the real meaning of Baptism for the convert and for the Church, as expressed in the liturgy of the sacrament.

By Baptism man is immersed in Christ's Passion and Death and is given the new life of the Resurrected Christ. Water symbolizes not only death, by which man dies to self, but also life, to which he is called in Christ Jesus. Through the sacrament of Baptism, then, we are called to the life of constant dying in Christ in order that we may live more fully the life of this same Christ.

The convert through this act is taken into the community of Christ that is the Church. She participates in the life and Spirit of this community of God. She is called to holiness. But much more is included. The Church itself is affected by the entrance of a new member. It is strengthened by the inner power of Divine Life within the soul baptized in Christ. At the same time it is strengthened in its mission to the world, the presentation of the reality of God through the Word made flesh. The convert is not only called to self-sanctification; she is called to help sanctify the world.

All of this marvelously brought out in the liturgy surrounding the conferral of the sacrament. The priest begins the ceremony by praying with the

community that he may confer this grace of God worthily and with true dignity, while the one to be baptized waits outside the Church doors — reminiscent of the catechumens of the early Church.

After the priest has led the convert into the Church, he places his hand upon her head. This is to signify that the Church now takes her to itself, that she is now being incorporated into the fullness of the life of this Church.

The priest makes, at several different times during the liturgy, the sign of the cross on the forehead and other parts of the body. By this the convert is reminded that to enter the community of Christ is to put on Christ, that is, to take His cross to herself. As Christ bore His cross in humility and obedience, so does the convert pledge the same.

After the pouring of the water over the head of the one baptized, a prayer is offered to God, asking that the garment of innocence which this person is wearing, may always remain pure and undefiled from any stains of sin.

Of particular importance in our own day, when the lay apostolate is coming once more to the fore, is the symbolism of the lighted candle. Harking back to the words of Christ to his disciples: "You are the light of the world," the special responsibility of the Christian to the world is strongly emphasized. Upon receiving the Christian faith, man is given also the Christian commitment, that is, he is given to the world, and gives himself, in the name of Christ, to those whose light has become dim, to those who have never seen the light, to the poor, the disconsolate and the sinner.

Our congratulations follow the joyous reception of Miss Malone into the Church. We pray that the spirit of Christ which she has received gladly be transmitted through her to the world.

NOVENA to SACRED HEART

MARCH 30 - APRIL 7

APRIL 27 - MAY 5

Divine Word Missionaries invite you to take part in their monthly Sacred Heart Novena. Daily during the Novena your intentions are remembered at the altar. Send in your intentions with your offering before the first day of the Novena.

Name .....

Address .....

City ..... Zone .....

State .....

Intentions .....

.....

.....

.....

Mail to:

Father Provincial
Divine Word Missionaries
Bay Saint Louis, Mississippi 39520

(Join our 1,000 Lovers of the Sacred Heart. Write to the address above to let us know if you want to receive the monthly devotional letter.

☐ **Yes** ☐ **No**

HISTORY OF EDUCATION FOR NEGROES IN LOUISIANA

(*cont. from Last Issue*)

The recorded facts bear witness to the struggles of these missionary groups but this effort was insufficient to meet the requirements of the situation. Early neglect of the Negro, failure to provide schools, and the failure to teach the message of Christ in the framework of its practical application, all left their toll. There was no concerted effort to provide catholic education for the Negro, despite the work of the missionary groups. The Church persued a parallel course with the overall approach of American society. This early neglect on the part of Catholics could not be made good. The missionaries who sought to provide the necessary Catholic teaching were forced to struggle with what proved to be, in many instances, insurmountable obstacles.

The chief obstacle to educational progress, or chief difficulties, were those stemming from (1) economic deprivation, (2) lack of qualified personnel, (3) insufficient and ineffective administration and supervision, and (4) racial discrimination. The extreme poverty suffered by the people of this area is the consistent theme of the records studied—past and those of the present.

Not only was it difficult to secure priests and teachers — religious and lay, but also there was the always present problems of maintaining a qualified staff. From these two areas of difficulty, there arose a multitude of administrative and supervisory problems: irregular attendance, health problems, transportation difficulties, lack of essential supplies, curriculum deficiencies.

The problems of maintaining Catholic schools were doubly difficult when there had to be separate Catholic schools for the Negro. The fact of separate schools intensified the problems. The racial attitudes of the community which resulted in poor educational facilities in public schools for Negroes added to the burden as the meager Catholic educational facilities were thereby overcrowded by children whose parents were anxious to have their children taught by those who were qualified and dedicated to the teaching of Christian principles through the Catholic Faith.

The desire for qualified teachers is of the utmost importance in education. The final chapter of this historical study has attempted to show certain aspects in the historical development of the schools which was directly related to the problem of securing teachers. The history of the problems encountered by the Negro Sisters in securing the higher education necessary for state certification and the background of the development of teacher-training facilities in Catholic schools give an increased understanding of the history of Catholic education for Negroes in the diocese of Lafayette.

In spite of the extreme poverty, the lack of personnel, and the serious difficulties of an administrative and supervisory nature, and the pressures due to racial segregation in every facet of living — the last section of this essay is devoted to brief descriptions of representative endeavor by which the people are confidently seeking to improve their condition. Among these endeavors are the work of the Grailville Movement in the diocese of Lafayette, the Four-Point Program in Abbeville, and the Teen Town Project in Lake Charles, Louisiana.

In conclusion, these recorded facts of the history of the Catholic schools for Negroes in Lafayette reveal that there have been limited efforts throughout the history of the area to educate the Negro Catholics. The efforts have been too little and too late. There is extreme poverty in the region and the educational program has failed to cope with the preparation needed for its people to earn a living.

The schools are inadequate and unable to provide for the needs of the

community. There are serious gaps in the Catholic educational program; too few Catholic high schools and no Catholic colleges in the immediate area. The teachers have not been able to meet State qualifications because of shortage of faculty members, lack of funds, or inability to leave the classrooms long enough for taking necessary courses (pre-service and in-service). Many of the teachers have such large classes that instruction in the fundamentals is poorly done. There is competition with the superior physical facilities and the better academically trained staff of the public schools which are, for the most part, consolidated.

From a study of the significant facts in the development of a separate Catholic school system for Negroes, there may be an increased awareness of the elements which contributed to conflict when ideology and practice were not at one. The attempt to take a parallel course rather than lose the Negro Catholics, as it was feared, seemed to be the most practical policy to follow.

Today, with an increased American awareness of the racial issue as a grave moral responsibility, it is to be desired that the Catholic schools will insist upon stricter adherence to the fundamental principles of the dignity of all men as brothers in Christ under the fatherhood of God.

This adherence of Catholic Christians in word and deed is fundamental. The problems of poverty, lack of qualified personnel, and the educational problems of an administrative and supervisory nature stemming from these two difficulties will be more readily solved or alleviated when the burden of racial discrimination has truly begun to be lifted from the conscience of all men.

NEWLY ORDAINED AT THE DIVINE WORD SEMINARY IN BAY SAINT LOUIS, MISSISSIPPI

REV. RAYMOND JONES, S.V.D.

Rev. Raymond Jones, S.V.D. is the second son of Mrs. Angelina Jones and the late Mr. Coleman Jones to be ordained a priest. The youngest of seven children, Fr. Jones attended the former St. Catherine's grammar school in New Orleans. He entered the Society of the Divine Word in 1952 at Bay St. Louis in the minor seminary. He completed his novitiate and college studies at Divine Word Seminary, Conesus, New York. After philosophy in Techny, Illinois at the Divine Word Seminary, he returned to Bay St. Louis to complete theology.

During the summers of his theology years, Fr. Jones has taken courses at Spring Hill College, Mobile, Alabama, and at Xavier University in New Orleans. Ultimately, he will acquire a master's degree in the field of counseling.

Fr. Jones celebrated his first Solemn High Mass, Sunday, January 8, 1967, at St. Joseph's Church, 1802 Tulane Avenue, in New Orleans. Archpriest was Rev. Eugene McCarthy, C.M.; his brother, Rev. Overton Jones of the Archdiocese of Camden, New Jersey was deacon; Rev. Francis Theriault, S.V.D. was subdeacon. Rev. John W. Bowman, S.V.D., the provincial-superior of Fr. Jones, preached the first Mass sermon. A first Mass reception was given for Fr. Jones in St. Joseph's Hall after the festive banquet given the young priest by his clerical brother.

Fr. Jones has been assigned to his society's Southern Province.

REV. THOMAS LYNCH, S.V.D.

Rev. Thomas Lynch, S.V.D., oldest son of Mrs. Margaret Lynch and the late Thomas C. Lynch, is a native of Rochester, New York. Here he completed his elementary and secondary education before joining the Divine Word Missionaries in 1955 at their seminary in Bordentown, New Jersey. This school was especially geared for belated vocations. After his novitiate and college at Divine Word Seminary in Conesus, New York, Fr. Lynch completed his philosophy courses at Divine Word Seminary in Techny, Illinois. In 1963, he transferred to Bay St. Louis, Miss. Father Lynch will celebrate his first Solemn High Mass at his home parish, Holy Trinity Church in Webster, New York, June twenty-fifth.

Rev. Lynch has been assigned to the Region of Mexico.

REV. JOHN OUBRE, S.V.D.

Rev. John Oubre, son of Mr. and Mrs. John Oubre, Sr. of Vacherie, Louisiana, was born on April 23, 1939. Among his brothers and sisters, he is the second oldest. His grammar school education was completed in Vacherie, Louisiana. He attended the minor seminary at Bay St. Louis, and had his novitiate and college studies at Divine Word Seminary, Conesus, New York. After philosophy at Techny, Illinois, Fr. Oubre returned to Bay St. Louis in 1963 to begin his studies in theology.

Fr. Oubre was main celebrant at a con-celebrated solemn high Mass in his home parish, St. Philip, January 22, 1967. Co-celebrants were his pastor, Rev. Robert Fangue; Rev. Clarence Waguespack of Port Allen, La., who also preached; Rev. Donald Le Brun, S.V.D., and Rev. Edwin Cabey, S.V.D. Following the Mass, a reception was given in his honor at the parish hall. The banquet on the occasion was in the Knights of Columbus Hall in Vacherie.

Fr. Oubre has been assigned to his society's Western Province in the United States.

REV. JAMES STEIB, S.V.D.

Rev. James Steib, S.V.D., was born May 17, 1940. His parents are Mr. and Mrs. Rosemond Steib of Vacherie, Louisiana. He is the oldest child in a family of five. Father Steib completed his elementary education at Shell Mound School in Vacherie, La., before entering Divine Word minor seminary, Bay St. Louis, Miss., in 1953.

After four years at Divine Word Seminary, Conesus, New York, where he completed his novitiate and college training, Father Steib went to Techny, Illinois for two years of philosophy. In 1963, he returned to Divine Word Seminary, Bay St. Louis, for his theological studies.

In Vacherie, Louisiana, January 15, Fr. Steib offered his first Solemn High Mass at Our Lady of Peace Church. Rev. Thomas J. Allain, pastor, served as archpriest. Rev. Edwin Cabey, S.V.D. was deacon and Rev. Francis Theriault, S.V.D. was subdeacon. Rev. Jerome LeDoux, S.V.D. preached the sermon.

During the past four summer months, Fr. Steib has taken courses at Xavier University in New Orleans. When his graduate work is completed, he will receive a master of arts degree.

Fr. Steib has been assigned to his society's Southern Province in the United States.

REV. GIUSEPPE PASCOTTO, S.V.D.

Rev. Pascotto, son of Mr. and Mrs. Enrice Pascotto of Venice, Italy, was born August 22, 1942 in Venice. He is the younger of two children. After boyhood education in his hometown of Portogruaro, Fr. Pascotto took college courses and philosophy at the Franciscan Seminary in Padua, Italy.

He joined the Divine Word Missionaries in 1952, and took his first vows at the Divine Word Seminary in Rome. The year was 1959. In 1963, Fr. Pascotto came to Divine Word Seminary in Bay St. Louis, and completed theology here. In June of 1967, the young missionary will return to Italy for a rousing welcome at Portogruaro-Venice. In his newly established parish church, Blessed Mary, Virgin and Queen, he will celebrate his first Solemn High Mass. Father Pascotto has been assigned to Rome for further studies. Definitely he will acquire a licentiate in general theology.

REV. CECILIO P. JAYME, S.V.D.

Rev. Cecilio P. Jayme, S.V.D. is the son of Mr. and Mrs. Maximo Jayme of Jimalalud in the Province of Negros Oriental, the Philippines. He completed his philosophy in the Philippines before beginning theology in Bay St. Louis. He had completed two years of college work in civil engineering before he joined the Society of the Divine Word in 1956.

Since beginning his studies in Bay St. Louis, Fr. Jayme has worked summers at Loyola University in New Orleans in the field of mathematics.

Fr. Jayme celebrated a first Mass at the Convent of Mount Carmel in New Orleans. The Consul General of the Philippines, Pelagio Llamas, his wife, other Filipino families living in New Orleans, as well as Filipino students studying in New Orleans attended the Mass.

When he has completed his theology courses, Fr. Jayme will return to the Manila Province, and begin his first assignment.

REV. WILLIAM J. KELLEY, S.V.D.

The third youngest of eight children, Rev. William J. Kelley was born May 26, 1940. He is the second son of Mr. and Mrs. J. Spencer Kelley, Sr. of Mansfield, Massachusetts to be ordained a missionary priest. An older brother, Rev. Raymond H. Kelley, ordained in 1958, is a Maryknoller stationed in Taichung, Taiwan.

Rev. William Kelley attended Mansfield public schools prior to his entrance in the Divine Word minor seminary in Duxbury, Massachusetts. The year was 1959. After two years, Rev. Kelley entered the Divine Word novitiate at Conesus, New York. Upon completion of philosophy at Conesus, he began theology courses in Bay St. Louis. During summer months of theology years, the young priest has studied sociology at Spring Hill College in Mobile, Alabama and at Loyola University in Chicago. Rev. Kelley desires to acquire a master's degree in sociology.

He offered his first Solemn Mass, Sunday, January 15 at St. Mary's Church, Mansfield, Massachusetts. Most Rev. Harold R. Perry, S.V.D., auxiliary bishop of New Orleans, preached for the occasion. Very Rev. John T. Higgins, pastor of St. Mary's was the archpriest; Very Rev. John W. Bowman, S.V.D., provincial-superior of the Divine Word Missionaries' Southern Province, was deacon; Rev. James F. Kelley, assistant pastor at St. Mary's was subdeacon. Music was provided by St. Mary's choir under the direction of Rev. Martin Buote.

Rev. Kelley has been assigned to his society's Southern Province in the United States.

ORDINATION DAY AT DIVINE WORD SEMINARY

Bay Saint Louis, Mississippi

January 6, 1967

Fr. John Bowman, S.V.D., provincial-superior, reads the official summons to begin the rite. Fr. Bernard Raas, S.V.D., to left of Archbishop Philip Hannan of New Orleans; Fr. Leonard Olivier, S.V.D., on right of the prelate; Frater Ronald Lange, S.V.D., holding book; student, Marvin Hypolite, holding candle.

Fr. Cecilio Jayme's hands are anointed.

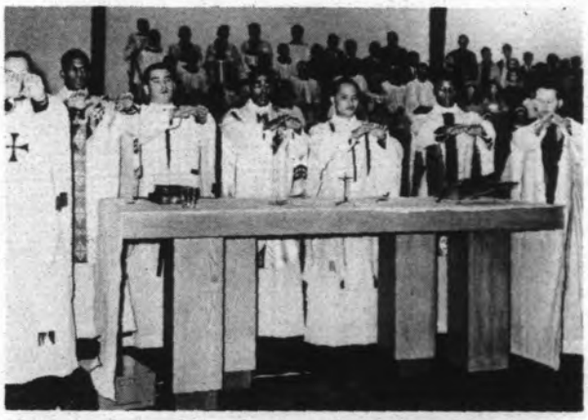
Fr. John Oubre, S.V.D., receives the power to consecrate.

Archbishop Hannan imposes hands on Fr. Joseph Pascotto, S.V.D.

Father William Kelley, S.V.D., gives a promise of obedience to his superiors.

Father James Steib, S.V.D., offers his candle in a symbolic gesture signifying his promise of obedience.

Father Thomas Lynch, S.V.D., assisted by Frater Melvin Parquet, S.V.D., gives Christ to Sister M. Michele, O.S.F.



The newly ordained give their first blessing to the entire ordination assembly.

FIRST MASS DAY AT THE DIVINE WORD SEMINARY

January 7, 1967

Fr. Raymond Jones, S.V.D., gives his first blessing to an ardent Divine Word promoter, Sr. Mary Florence, S.S.F.

Father Thomas Lynch, S.V.D., offered his Mass at our local parish church, St. Rose de Lima. He was assisted by the pastor, Fr. George Heffner, S.V.D.

Fr. John Oubre, S.V.D., gives a first blessing to his sister, Sandra. His brother, Barry, and his uncle, Mr. August Weber, wait their turn.

Father Cecilio Jayme, S.V.D., was assisted at his Mass by Fr. John Gasper, S.V.D., rector of the Divine Word Seminary. Minor seminarian, Gerald Brossett was a privileged server.

Fr. James Steib, S.V.D., was assisted by Father Gerhard Vogel, S.V.D., of the high school faculty in Bay St. Louis.

Father William Kelley, S.V.D., at St. Stanislaus College in Bay St. Louis, was assisted by the prefect of the scholastics, Father Donald Le Brun, S.V.D.

Father Joseph Pascotto, S.V.D., blesses his friends, and generous friends and benefactors of the Divine Word Seminary of St. Augustine, Mr. and Mrs. Rosario Guercio of New Orleans.

At the
Jones,

Chalice ar
niece, Ida

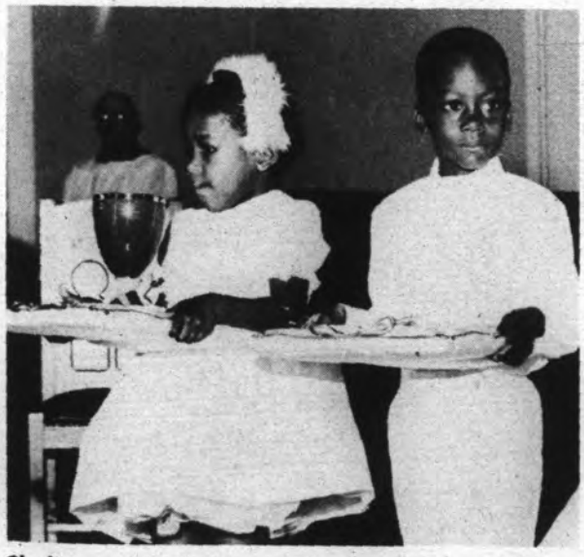
Send your

THE FIRST MASS OF FR. RAYMOND JONES, S.V.D, AT HOME

Father Raymond Jones, S.V.D., offered his first solemn high Mass at St. Joseph's Church, 1802 Tulane, New Orleans. The presence of his brother, Father Overton Jones, as deacon during the Mass made the ceremony highly impressive. Fr. Overton Jones belongs to the Diocese of Camden, and is stationed in Atlantic City, New Jersey, as an assistant pastor.

The Feast of the Holy Family should always make Mrs. Angelina Jones, the distinguished mother, rejoice, and deservedly proud.

At the Gloria (L-R): Fr. Eugene McCarthy, C.M., archpriest; Fr. Overton Jones, deacon; Fr. Raymond Jones, S.V.D., celebrant; Fr. Francis Xavier Theriault, S.V.D., subdeacon.



Chalice and stole bearers in the Mass procession: niece, Ida Mae Armstrong and nephew, Matthew Jones.

The Offertory of the Mass

THE FIRST MASS OF FR. RAYMOND JONES, S.V.D. AT HOME

Divine Word Seminarians' choir at the Mass: (l-r) Fraters: John Seitz; Patrick O'Regan; Clement Blech; Alvin Dixon; Patrick Mullen; Shane Fitzgerald.

Very Rev. John W. Bowman, S.V.D., preacher at the Mass.

Mother, Mrs. Angelina Jones, and sons, Fr. Raymond Jones, S.V.D., and Fr. Overton Jones.

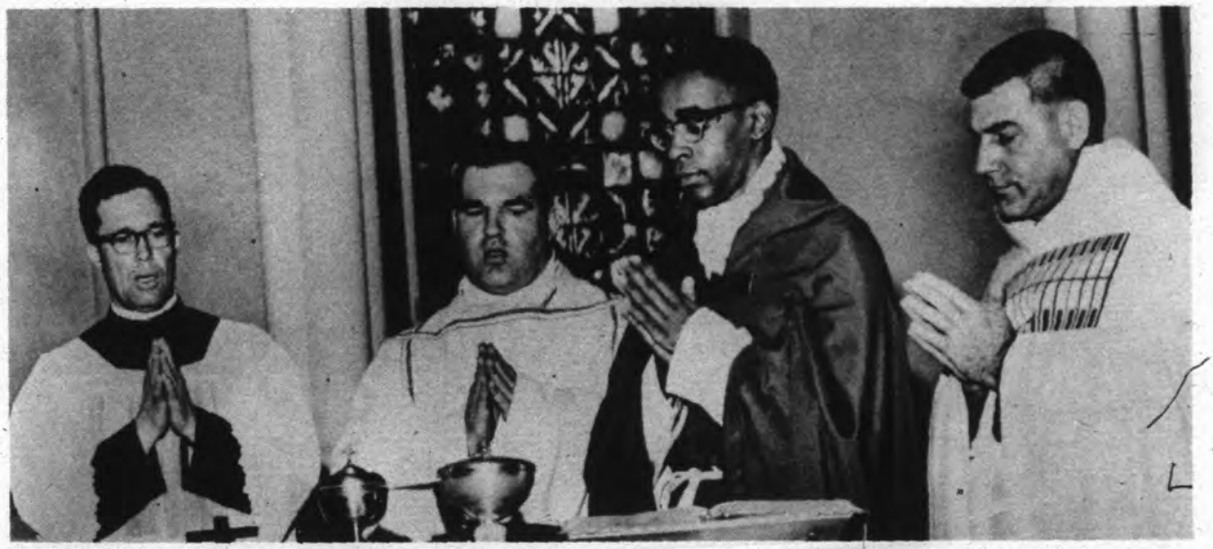
THE FIRST MASS OF FR. JAMES STEIB, S.V.D. AT HOME

103 years without a priest from the parish! There was no need for props to heighten emotional feeling when Fr. James Steib, S.V.D., returned to his home parish, Our Lady of Peace, Vacherie, La., to offer his first solemn Mass.

Welcoming trumpets were thrown in for good measure, and Fr. Steib showed all the composure of a secure monarch.

The Sisters of Mercy of the Holy Cross did a magnificent preparatory job as evidenced in whole-hearted community singing.

Father Thomas J. Allain, pastor, was a gracious host.



The Mass: (L-R) Fr. Leonard Olivier, S.V.D., master of ceremonies; Fr. Francis Xavier Theriault, S.V.D., deacon; Fr. James Steib, S.V.D., celebrant; Fr. Thomas J. Allain, arch-priest.

The Family—all eyes on Fr. Steib—(L-R): Al; Ken; Sylvia; Linda; mother and father.

THE FIRST MASS OF FR. JAMES STEIB, S.V.D. AT HOME

Father Steib places the stole on Fr. Jerome Le Doux, S.V.D., first Mass preacher; Fr. Edwin Cabey, S.V.D., subdeacon at Fr. Steib's left; Fr. Theriault to the right.

The community voiced their enthusiasm in splendid song.

103 years! Just enchanting!

THE FIRST MASS OF FR. JOHN OUBRE, S.V.D. AT HOME

Three years ago, a parishioner from St. Philip's parish in Vacherie, La., revealed to a Divine Word priest whom she met in New Orleans, La., that already parishioners were anticipating Fr. John Oubre's return home. She was not exaggerating. Friends and relatives flocked to Vacherie, January 22, from as far as Chicago, Illinois. Some had been away 30 years. Almost everyone present claimed to be related to Fr. John. He was requested to give white and Negro equal treatment — priestly blessing and the customary kiss.

On this occasion too, The Sisters of Mercy of the Holy Cross provided excellent leadership. The congregational and choir singing was excellent.

Rev. Robert Fangue, pastor, was most accommodating to all.

Fr. Oubre receives the Mass chalice from his sister, Sandra, during the offertory procession.

The Mass: (L-R) Fr. Clarence Waguespack, first Mass preacher; Fr. Robert Fangue, pastor; Fr. John Oubre, S.V.D., main celebrant; Fr. Edwin Cabey, S.V.D.; and Fr. Donald Le Brun, S.V.D.

THE FIRST MASS OF FR. JOHN OUBRE, S.V.D. AT HOME

The choir under the direction of The Sisters of Mercy of the Holy Cross.

Fr. John Oubre's immediate family.

Bishop Maurice Schexnayder of the Diocese of Lafayette honored Fr. Oubre, and his parents, Mr. and Mrs. John Oubre, Sr., by attending the first Mass ceremony. St. Philip's is also the home parish of the bishop.

MASS INTENTIONS GRATEFULLY RECEIVED

Repeatedly we receive questions about Mass stipends. We are very grateful for your Mass stipends. They are distributed promptly among our missionaries both at home and abroad. As the individual missionaries must fit your requests into their local schedules and conditions, it is not easily possible, regretfully, to arrange for definite dates on which the Masses will be said or sung.

CUSTOMARY OFFERINGS FOR HOLY MASSES

LOW MASS—one or two dollars. (A stipend of two dollars or more sustains the missionary for a day and may even allow something extra for his mission.)

HIGH MASS—five dollars.

NOVENA OF MASSES—fifteen to twenty dollars.

GREGORIAN MASSES—fifty dollars or more. (A series of Gregorian Masses is customarily offered for a single departed soul.)

PLACE THE NEGRO MISSIONS IN YOUR WILL

Dear Reader: We, Divine Word Missionaries, publishers of *Divine Word Messenger*, and veterans in the Negro Missions in the South, address this request to you: Will you remember our work in the Negro Missions when you make your last Will and Testament? Any amount you bequeath to us for this work, we assure you, will be put to most worthy use. God will bless your interest in His cause. It was He who advised "Lay up to yourselves treasures in heaven . . ." (Matt. VI, 20).

FORM OF BEQUEST IN WILL

I hereby give, devise, and bequeath to Society of the Divine Word, Southern Province, Bay Saint Louis, Mississippi, the sum of dollars for the uses and purposes of said Province, the same to be its, absolutely and in fee simple. It is my wish that I be remembered in all Masses which may be read for benefactors of said Province.

---------- CUT ON LINE ----------

Dear Father: Please offer the following Mass or Masses and accept my offering of $ .....

(INTENTION) .....

.....

Name .....

Address .....

City and State ..... **Zip** .....

Send your contributions to Rev. Father Provincial, Divine Word Missionaries, Bay Saint Louis, Miss.

This choir has much "soul." The singers are able to feel a musical message, and convey it to their audiences.

Feelings, emotions, are important. Feelings alone, however are poor guidelines in planning one's security.

Let us tell you about the type of security our Mission Gift Agreement (or Annuity Plan) offers.

Write to learn how your funds can help bring souls to God and increase their happiness while you (especially if you have passed middle age) can enjoy the security of a safe investment with a high note of regular interest.

Please write to:

Father Provincial,
Divine Word Missionaries,
Bay Saint Louis, Mississippi 39520.

CUT ON LINE

Dear Father Provincial: I have $..... at my disposal that I could put into your Mission Gift Agreement. I am ..... years of age. What rate of interest would you pay me for this during the remaining years of my life?

Name .....

Address .....

City ..... **State** ..... **Zip** .....

(All information is kept confidential.)

MARCH-APRIL 1967 25¢

DIVINE WORD Messenger

THE XAVIER OPERA GALA

LOSSES AND GAINS AMONG NEGRO PRIESTS

MARCH-APRIL 1967 25¢

MISSION MASS LEAGUE

Enroll yourself and your loved ones in the **MISSION LEAGUE** in honor of the **BLESSED TRINITY**

This Pious Association has been officially approved by Pope John XXIII and his Predecessors

The Spiritual Benefits, for both the living or the deceased, are:

* A share in 3 Special Masses every day (2 for the living and 1 for the dead).
* A daily participation in the 2,500 Masses offered by our Divine Word Missionary Priests.
* A daily remembrance in the prayers and sacrifices of 8,000 Divine Word Priests, Brothers and Seminarians.
* A constant partnership with all our Missionaries in doing God's Work.

Suggested Alms or Offering for our Missionaries:

1. ONE YEAR Membership for one Person (living or dead) ..... $ 1.00
2. PERPETUAL Membership for one Person (living or dead) 10.00
3. PERPETUAL Membership for one Family (living or dead) 25.00

---------- CUT ON LINE ----------

Dear Father. Provincial: In your MISSION MASS LEAGUE will you please enroll:
(Write L after each name for Living, D for Deceased)

FOR ONE YEAR _____

PERPETUALLY _____

Offering given by: _____

Send certificate to: _____

Send your request and offering to: Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi 39520

Vol. 44/No. 2/March-April/1967

DIVINE WORD Messenger

BAY SAINT LOUIS, MISSISSIPPI
(Formerly, St. Augustine's Catholic Messenger)

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Change of Address? Mail us promptly your OLD address (exactly as printed on mailing label of your Messenger) and your NEW address (with your zip code number). Allow the usual 5 weeks for change-over.

COVER:
SISTER MARY ELISE, S.B.S. AND THE ALUMNI STARS OF THE OPERA GALA AFTER THE PERFORMANCE, DEBRIA BROWN (LEFT) AND LAVERGNE MONETTE.

THE DIVINE WORD MESSENGER is published by the Divine Word Missionaries at the headquarters of their southern U. S. province, St. Augustine's Seminary in Bay Saint Louis, Mississippi. The magazine's primary message is about the Catholic Church's progress among the American Negroes, to win sympathy and support for this important apostolate.

THE DIVINE WORD MISSIONARIES are an international missionary order of over 5,000 members, including Bishops, Priests, and Brothers. In 1905 the order began working among the colored people of the southern U. S. Today the order conducts more than 40 parishes and missions in that region. Also, the order early gained a reputation for training colored Priests and Brothers at its Bay Saint Louis seminary. Today candidates of any race may train there.

READERS WILLING TO HELP the Divine Word Missionaries' work, also young men wishing to join the Divine Word Missionaries' ranks should write: Rev. Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi.

PHOTO CREDITS: Cover, Samson Alexander; also (Carmen Scenes, p. 38 and p. 39); Samson Alexander (Aida Scene, p. 40); Frank Lotz Miller (top Aida Scene, p. 41); Samson Alexander (bottom Aida Scene, p. 41); Roy Trahan (Ruby Jones and Mervin Wallace, p. 42); Frank Lotz Miller (The Gypsy Camp, p. 43); Bill Hensley (Rev. Frank Charles and group, p. 54), others, Staff or contributed.

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SEND FORMS 3579 TO: DIVINE WORD MESSENGER, BAY SAINT LOUIS, MISSISSIPPI 39520

The MESSAGE

DIVINE WORD HIGH SCHOOL STUDENTS TO SACRED HEART BROTHERS' SCHOOL

Faculties of seminaries like other faculties constantly make renewed efforts to send among God's people well educated men. This presupposes that seminaries keep evaluating their objectives and goals in the field of education and endeavor to keep abreast of the times. Priests must be men of their own times. The Brothers of the Sacred Heart have offered the Divine Word Seminary of Saint Augustine's high school students all the facilities of their school, St. Stanislaus. St. Stanislaus is an all boys' school of about 500 students, both boarders and day students. It is less than seven minutes by bus from the Seminary campus. The institution enjoys accreditation from the State of Mississippi and the Southern Association of Colleges and Schools. St. Stanislaus is able to offer a much larger choice of courses than our seminary. Fortunately the school offers all the courses required by the Seminary.

The Divine Word Missionaries have most gratefully accepted the offer of the Brothers. Therefore in September, 1967, the high school department of the Seminary will carry on as before except that the students will take all of their classes at St. Stanislaus together with its students. Approximately five Divine Word Missionary Fathers will be teaching with the Sacred Heart Brothers' faculty, some Sisters of St. Joseph, laymen and lay women.

Though the majority of the students attending St. Stanislaus originate from the New Orleans area, there is a good number of young men from all over the United States, Central America, and the outlying islands.

Aside from the academic program our seminaries will take at St. Stanislaus, much of the formation in spirituality and character will continue on the Seminary campus as heretofore. We are convinced that this is the most valuable and effective program of seminary training that we can offer our missionary students.

The Sacred Heart Brothers see in this cooperative effort an extension of their apostolate in the field of education.

THE XAVIER GRAND OPERA GALA

By Fr. Charles D. Burns, S.V.D.

Gordon O. Brown during rehearsal for the Opera Gala

Sister Mary Elise, S.B.S., general director of Xavier University's Opera Workshop, reacted with quiet satisfaction to the University's highly successful first Opera Gala in New Orleans Municipal Auditorium, March 8, 1967. Now at least the City of New Orleans had an opportunity to corroborate what she has known for years: there is also a wealth of musical talent waiting to be exploited among the Negro youth of the South.

For more than 29 years the Sisters of the Blessed Sacrament who staff Xavier University in New Orleans have endeavored to make music an integral part of student education. The "why" of Xavier Opera was proudly explained in the foreword of the Opera Gala's brochure:

"Into a scientific and technological milieu in this our day, the Fine Arts of modern education supply the aesthetic elements that flood functionalism with beauty and tonality with color.

"Music and Art have a vital function in any educational plan. Their pursuit and experience of beauty, their use and application of its principles round out the moral, psychological, and aesthetic enrichment of all living. Both music and art have a prominent place in the structure of education at Xavier University. There, talent is recognized, ability encouraged, and achievement directed. Youth is made aware of God-given gifts, urged to develop them, and guided through effective techniques.

"From its earliest days, the music department at Xavier University has experienced with reverence and noted with joy the emergence of an ever growing number of talented, young, musical artists. The aim has been to recognize the potential ability, afford it every oportunity for functioning, and help it make a contribution that will enrich the world. Thus, talented, maturing musicians

INTENTIONAL SECOND EXPOSURE

DIVINE WORD HIGH SCHOOL STUDENTS TO SACRED HEART BROTHERS' SCHOOL

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Carmen by Georges Bizet . . . Second Act, the Inn of Lillas Pastia. (L-R) Debria Brown, Carmen; Mildred Francis, Fortner, Mercedes; Hamilton Brown, El Dancairo; Estelle Costello Baham, Frasquita; Earl Taylor, El Remendado.

have contributed not only to the already rich culture of New Orleans but to the age old culture of Europe too."

Moreover, as the Opera Gala brochure's foreword declared: "The personal achievements of her graduate musicians have brought fame to the students and joy to their Alma Mater. It seemed fitting to gather together again for one night's splendid presentation some of the music of yesteryear, to produce again some of the scenes in which they first appeared. This gathering together of those who could come at this time, to perform with young artists currently enrolled at Xavier, is an exhilerating home coming and a cause of deep joy to Xavier University and its faculty. It is further a tribute to the artists, a thanksgiving to God for their gifts, and a hope for financial help that will make possible the erection of a much needed Fine Arts Building on Xavier University Campus."

Gordon O. Brown, Opera Workshop director, built his program around the obvious strengths, and offered scenes or acts from Verdi's "Il Trovatore," "Don Carlo" and "Aida," and Bizet's "Carmen." "Carmen" was the showcase for Debria Brown who, after her departure from Xavier, appeared at the New York City Opera and later emigrated to Vienna, Austria where she resides and continues her brilliant career.

Since her college days, Miss Brown has received many important awards including The New Orleans Opera Guild Award, The Aspen Colorado Conservatory Stipendium, The Tanglewood Conservatory Stipendium, The Whitney Award, and The Rockefeller Award.

Besides a wide variety of roles at the New York Center Opera, Miss Brown had made concert tours with Columbia Artists Management plus a guest performance at Carnegie

Carmen . . . Second Act, The Inn of Lillas Pastia. Leo Frazier, Don Jose; Debria Brown, Carmen.

Raeschelle Potter during a practice session of Aida in the role of Amneris.

LaVergne Monette during the same practice session.

Hall. Following these successes Miss Brown went to Europe, where after studying in Switzerland, she began a three-year contract as First Mezzo-Soprano of the Aschen State Opera in Germany.

Guest performances in Opera and Concert have taken her to State Theatre Mainz, Wiesbaden, Stuttgart, Munich and Frankfort, Germany also Holland and the Volks Opera in Vienna, Austria.

Among Miss Brown's most renowned roles are the title role in Bizet's "Carmen," Amneris in "Aida," Azucena in "Troubadour," Delilah in "Samson and Delilah," Eboli in "Don Carlo," Erda in Wagner's "Rheingold and Siegfried," and many other roles in both the traditional and modern repertoire.

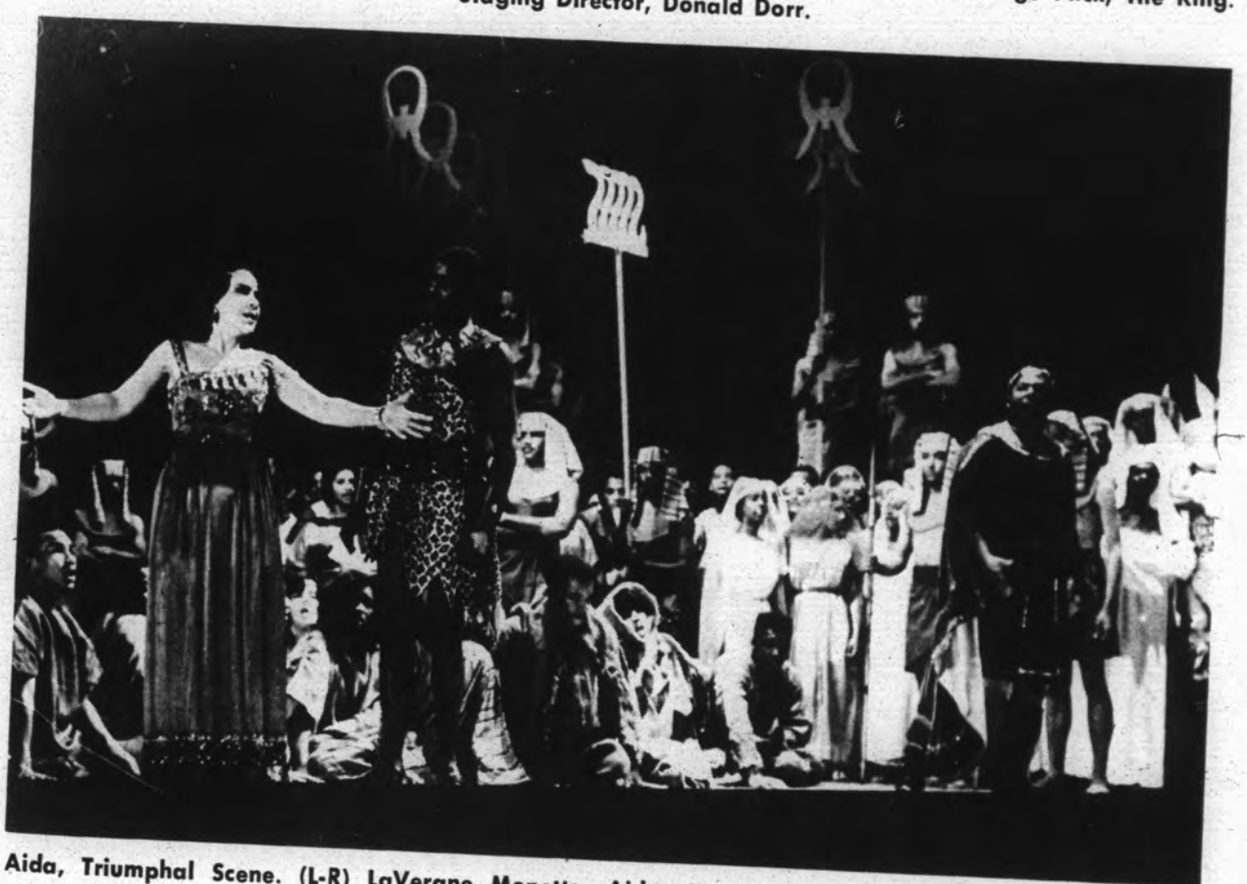
Of Miss Brown's role as Carmen in the Opera Gala, New Orleans critic, Ross Yockey, noted: "Miss Brown, however, did not merely sing Carmen, she was Carmen . . . she exuded Carmen. She was perhaps the most Carmen-ish Carmen to hit the New Orleans stage in many years. Her first notes told the tale: her voice in a feminine foghorn-of-plenty; her acting is a story in itself. She made Bizet's second act of "Carmen" come to life

Actual Performance with LaVergne Monette as Aida, Act 2, Scene 1, Terrace of Amneris.

and kept it alive. One day soon, perhaps, she will return to her native New Orleans from Vienna to perform an entire opera."

"Carmen" was third on the program, after Act II of Verdi's "Il Trovatore" and Act III

Aida, by Verdi, Act 2, Triumphal Scene. Joseph Moore, Amonasro; LaVergne Monette, Aida; Nelson Francis, Radames, Royal Mickens, The High Priest; Raechelle Potter, Amneris; George Plick, The King. Staging Director, Donald Dorr.



Aida, Triumphal Scene. (L-R) LaVergne Monette, Aida; Joseph Moore, Amonosro; Nelson Francis, Radames.

INTENTIONAL SECOND EXPOSURE

Raeschelle Rotter during a practice session of Aida in the role of Amneris.

LaVergne Monette during the same practice session.

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Actual Performance with LaVergne Monette as Aida, Act 2, Scene 1, Terrace of Amneris.

and kept it alive. One day soon, perhaps, she will return to her native New Orleans from Vienna to perform an entire opera."

"Carmen" was third on the program, after Act II of Verdi's "Il Trovatore" and Act III

Aida, by Verdi, Act 2, Triumphal Scene. Joseph Moore, Amonasro; LaVergne Monette, Aida; Nelson Francis, Radames, Royal Mickens, The High Priest; Raechelle Potter, Amneris; George Plick, The King. Staging Director, Donald Dorr.

Aida, Triumphal Scene. (L-R) LaVergne Monette, Aida; Joseph Moore, Amonosro; Nelson Francis, Radames.

Il Trovatore by Verdi. Ruby Jones as Azucena; Mervin Wallace as Manrico.

Il Trovatore by Verdi, Second Act, Scene I, The Gypsy Camp. Ruby Jones, as Azucena, the Gypsy Queen; Mervin Wallace, as Manrico.

of his "Don Carlo." The rousing second act of Verdi's "Aida" triumphantly concluded Xavier's ambitious evening.

Lavergne Monette sang the title role in the latter, and as New Orleans critic, Ross Yockney declared Miss Monette "showed why she has become one of the leading sopranos with the New York City Opera Company." Yockey further complimented Miss Monette saying, "Miss Monette's control of the part was awesome. She seems to do all things well on the opera stage."

Clearly, Miss Brown and Miss Monette were the female standouts of the cast. Leo Frazier, Xavier alumnus, a leading tenor with the Denver Opera Company, who performed as Don Jose in "Carmen" was also salient.

Raechelle Potter sang the role of Amneris from the opera "Aida." Miss Potter was the winner of the 1966 Gulf Coast regional auditions of the Metropolitan Opera National Council. She is the recipient of a $2000 scholarship to the Juilliard School of Music. In addition she is recipient of a complete scholarship to the University of Southern Illinois where she will study under the sponsorship of Marjorie Lawrence. Presently, Miss Potter is a student of Gordon O. Brown, Xavier's Opera Workshop director.

The versatile Mr. Brown, assistant professor at voice and director of the concert choir and opera workshop at Xavier, is a story apart. He believes that he possesses the best of two musical worlds.

Summers he works with stars, Hollywood style, who are often eager-to-learn fledglings on the musical comedy stage. Last summer as musical director for the Indianapolis Starlight Musicals, he had the challenging task of helping Carol Baker search out and develop any undiscovered talent for musical comedy she possessed for a production of "Gentlemen Prefer Blondes."

He readily admits that in his eight summers with Starlight Musicals he has had greater successes. The framed photographs on a wall in his home, gratefully autographed by such personalities as Edie Adams ("Can-Can"), Ginger Rogers ("Annie Get Your Gun"), Van Johnson ("How to Succeed in Business Without Really Trying") and Forest Tucker and Ann Blythe and others, plus being asked to come back as musical director for eight years, vouch for his success in the

INTENTIONAL SECOND EXPOSURE

Il Trovatore by Verdi. Ruby Jones as Azucena; Mervin Wallace as Manrico.

Il Trovatore by Verdi, Second Act, Scene I, The Gypsy Camp. Ruby Jones, as Azucena, the Gypsy Queen; Mervin Wallace, as Manrico.

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The goal of the Blessed Sacrament Sisters and Sister Mary Elise, S.B.S.—to cultivate this generation's operatic potential in a Fine Arts Building.

music form most readily identified with contemporary America. Gordon is more at home with the classics. "In summer musicals you deal with box office names, whose acting assignments have given them little challenge. They have a lot to learn before becoming competent musical comedy players." On the other hand, he says: "In opera, by the time a singer is ready to perform, he knows opera, even the specific one he is to perform. All his training has been aimed at the goal of performing opera."

Presently Gordon Brown is the teacher of such promising singers as mezzo soprano Raechelle Potter, already mentioned, and Ruby Jones, who has used her singing voice and acting skill to develop an unforgettable characterization in title role of "The Medium," and last year expanded her acting ability by performing a non-singing role in a Xavier production of "A Raisin in the Sun." Miss Jones wonderfully sang the role Azucena in "Il Trovatore" for the Opera Gala. She is expected to achieve operatic prominence.

Xavier's Opera Gala was a unique challenge admirably met by Gordon Brown. He explained the inherent difficulties of the undertaking thus: "We're not only dealing with operas in different languages. They represent entirely different periods and types of people," the blond young musician declared.

"Even interpreting the operas to the chorus, with the same singers performing in four operas, is demanding. Their reactions, their whole frame of thought, must vary greatly from opera to opera," the Xavier Opera director said.

Brown's love of music is shared and inspired by his wife, Dorothy Hutchinson Brown. Dorothy stays almost as involved in opera as Brown himself. She was responsible for costumes for the opera—totaling almost 400. She staged the scene from "Don Carlo." Mrs. Brown staged the "Dialogues of the Carmelites" at Xavier last year.

The Opera Gala also gave advanced music students currently enrolled at the New Orleans University a chance to perform—an annual tradition for thirty-three years.

Other performers in "Aida" included Nelson Francis (Rhadames), Xavier alumnus, now teaching at Booker T. Washington High School in New Orleans; Joseph Moore (Amonasro), who appeared in Xavier's 1965 "La Boheme"; George Plick (King of Egypt), local graduate of Xavier; and Royal Mickens (Ramfis), local music teacher, who received his music training at Dillard University of New Orleans. Mr. Mickens' performance was singular among the unestablished Xavier graduates and singers.

Leo Frazier, Xavier alumnus, whose well rounded musical career has included performances with Walter Schuman and Roger Wagner, leading roles with the Capital Opera Company of Denver and a teaching career in the Denver area, returned to New Orleans and performed splendidly as Don Jose in "Carmen."

Other "Carmen" performers included the following Xavier music graduates: Estelle Costello Baham (Frasquita), now a member of the music faculty at Xavier; Earl Taylor (Le Remendado), Baton Rouge, Louisiana music teacher; Hamilton Brown (LeDancaire), local music teacher; Mildred Francis Fortner (Mercedes) and Edgar Poree (Zuniga). Joseph Moore and Raechelle Potter sang their second roles of the evening as Eboli and

Xavier University in New Orleans

Philip II of Spain in "Don Carlo." The role of Rodrigo was sung by Benjamin Spillman, a student of music at Xavier. Merwin Wallace, a Xavier alumnus, now studying in New York under a Martha Baird Rockefeller grant and who toured last summer with the Israeli State Opera Company in a production of "Porgy and Bess," performed convincingly as Marrico in "Il Trovatore."

Serving as honorary chairman for the Opera Gala were Bishop Harold R. Perry, S.V.D., and Werner Torkanowsky, conductor, New Orleans Philharmonic Symphony.

Donald Dorr of the New Orleans Opera House Association served as stage director. Dorr staged acts from "Carmen," "Aida," and "Il Trovatore." Mrs. Dorothy Hutchinson Brown designed and executed costumes for the entire production. Mrs. William Aaron was coordinator for the benefit performance by the University.

The rich gathering of New Orleans musical talent in Xavier's Opera Gala should stimulate civic pride to further promote the cultural growth of the community. It certainly did inspire the youth of the city present with a new sense of the beauty of great music and their own potential for enjoyment and participation.

One sincerely hopes that tangible evidence of alumni pride in the Opera Gala success will be solid alumni financial backing in the University's efforts to erect a Fine Arts Building on Xavier University Campus. One hopes that all cultural promoters in the New Orleans community will rally financially behind the proposed building project. If the recent, enthusiastic response to Xavier grand opera is allowed to fade, and the University never realizes its Fine Arts Building, scores of Verdi's heroes and heroines will justly lament throughout the Crescent City **"in vano é nullo,"** — in vain, for naught! ■

Negro Missions and Parishes

Article taken from the Annual Report of the Secretary of the Commission for the Catholic Missions Among the Colored People and the Indians, January, 1967.

THE work of the Church among the Negroes was, naturally, missionary at the beginning. Almost every extension of it has been missionary in aim, and this aim continues to be pursued its many present extensions. These exhibit at its best the Church in this country as missionary by her very nature.

Scarcely anywhere are priests who are engaged in ministering to Negroes satisfied with merely protecting and fostering the faith and religious life of their parishioners. They are actively concerned about sharing the blessings of the Church with those who are outside it. Their efforts in this two-fold ministry, missionary and pastoral, are noticeable and notable on the whole in the achievements that they have accomplished.

The most conspicuous sign of the effectiveness of this apostolate is the steady and above average increase in the number of Catholic Negroes. The number of these as more recently reported was 783,720, indicating an increase twice as great as the rest of the Catholic population in the United States during the past year. This increase is due to the large number of infant baptisms and of adult conversions. The relatively large number of baptisms — thirty-five per thousand, which corresponds with the general Negro birth rate betokens the fidelity of Catholic Negro parents generally to their religious duties, and its correlative, the solicitous pastoral care bestowed upon them. The number of reported Negro converts last year, 13,614, is larger, as has been usual in successive previous years; contrast with this the steadily declining number of white converts. Equally notable is the fact that one out of nine converts last year was a Negro, although only one out of thirty-eight priests who are engaged in pastoral work ministers specially to Negroes. These facts are mentioned to put the results of the Negro apostolate in the larger context of religious work in the nation. It is true that, despite net gains, statistical evidence also points to losses in both the Negro and the white Catholic population.

The goals of the apostolate are clearly the fostering of the practice of their religious and moral duties by Catholic Negroes, and the spreading of the Faith among non-Catholics. Actually, one or the other, according to circumstances, may make the major claim upon the efforts of the priests and their assistants who are engaged in this ministry. The primary and the most prominent of them is their specifically pastoral and missionary work. Next in order of importance and in value is educational work, especially that of a scholastic character, which is carried on by the schools. Then there are various accessory activities calculated to strengthen the solidarity of congregations and to promote the temporal welfare of Negroes. However, individual programs vary, for situations differ widely and change, and they need to be handled differently.

The great majority of Catholic Negroes live in areas occupied predominantly by a Negro population. There the Church must and does serve them and reaches out to the non-Catholics. These efforts, owing to circumstances, are almost perforce being extended in

new directions in more and more instances. The traditional racially mixed neighborhoods in southern cities are breaking down; the older sections of the metropolitan cities in the North, Mid-West and Far West are acquiring a rapidly increasing number of Negro occupants, and white residents are moving out at an equal rate. More and more churches and schools in these and in smaller cities are, consequently, serving a dwindling number of white parishioners and are now useful chiefly for service to incoming Catholic Negroes and as bases for missionary work. Such forces are thus transforming, or have already transformed, many former white parishes into *de facto* Negro mission-parishes. However, almost all of the missions and parishes that were originally established for the special benefit of Negroes, and these are by far the more numerous, are still maintained for that purpose.

The main base of the apostolate are 550 of these missions and parishes. These establishments are staffed by more than 800 priests and are located in seventy dioceses. A school is attached to most of these; these are at present 345 in number, and have an enrollment of 106,325 pupils in the elementary and high school grades. Besides these provisions for the pastoral care of Catholic Negroes and for the propagation of the Faith, other Catholic Negroes—a minority—who live in parishes which have a predominantly white membership are encouraged and urged to participate in the services offered in these. They are likewise exhorted to enter their children in the schools maintained by these parishes.

The schools are a valued instrument of the apostolate. Their distinctive and essential purpose is that of other Catholic schools: the religious and moral training of their pupils. The instruction they offer is comparable to that which their pupils might receive in neighboring schools, parochial or public. Catholic children are always the first sought and admitted. In recently established missions, however, there are few, if any of these. In many other schools a large, and in some instances, the larger number of children are non-Catholics. These are invited to attend, first, because of the benefit they will derive from the specialty of the school, moral and religious instruction; and secondly, because the school serves as a bridge between the Church and the non-Catholics in the neighborhood. These contacts often result in the conversion of parents. They generally enjoy the favor of their patrons. The present attendance at them is high for all time. During the past two years, however, a dozen small schools in the South were discontinued, due to lack of teachers, or to the possibility of transferring the Catholic pupils to other Catholic schools, or to hopes of finding satisfactory substitutes.

These substitutes, which elsewhere play the role of supplements, are the cooperation in some of the recent federally financed projects for the poor, or similar educational or social programs of their own. These can and generally do make a contribution to more direct religious and missionary work.

The major effort of the apostolate is exerted in the southern and border states, where it is carried on in almost every diocese with continued interest and vigor. There a majority of Negroes still resides; also, the larger and an increasing number of Catholic Negroes. Approximately 430,000 of these are served mainly in 406 churches and by 515 priests.

The need of caring for the spiritual welfare of Catholic Negroes from the South and response to the challenge presented by the huge tide of other Negro migrants has brought about a continued expansion of the apostolate in northern, mid-western, and far-western dioceses. Hence, the 125 mission and *de facto* Negro parishes, which are multiplying in the large cities. ■

Family Life Day

At St. Rose De Lima

By Sr. Constance Marie, S.Sp.S.

Father James La Chapelle, S.V.D. gives Christ to Mrs. Boston Edmondson of St. Rose Parish.

OUR Family-Life Day is over, and from the enthusiastic response to the suggested follow-up movie discussions planned for the future, we know that our purposes were accomplished in some small way.

It all began in July, 1966, when we Sisters here at St. Rose, in Bay St. Louis, Miss., with some 100 other Holy Spirit Missionary Sisters, experienced a two day workshop conducted by Dr. Franklin Fitch, M.D., at our mother house in Techny, Illinois. Dr. Fitch, executive Director of the Illinois Social Health League, outlined material to be covered at various age levels, offered suggestions as to how it should be treated, and advised us as to appropriate movies and guided reading. At our October faculty meeting a committee was formed to organize a workable curriculum guide. This accomplished, a workshop day was planned to introduce theses ideas to the parents. With the approval of Rev. G. A. Heffner, S.V.D., pastor, and with the support of Sister Mariangelica, S.Sp.S., principal, the plans were carried through.

We wanted to make this a day of real relaxation and enjoyment for the parents as well as one of instruction, so arrangements were made for junior high school girls to act as baby-sitters. For the parents' convenience a special Holy Mass was offered at noon by Rev. James LaChapelle, S.V.D., who delivered a homily especially for the occasion. There followed a buffet dinner prepared by one of the best chefs of the parish, Mr. Thomas Jenkins.

Our luck ran high regarding speakers, for Dr. A. K. Martinolich, M.D., opened the program with a short talk

Sister Jerome, S.Sp.S. assists with registration.

Dr. A.K. Martinolich, M.D. opened the program.

on the importance of sex education in the family. Visual aids were chosen to show the sequential development of material in the school. After the showing of the physiological aspects of sex presented in a movie for girls, Walt Disney's "The Story of Menstruation," and a filmstrip for boys, "About Your Life," Dr. M. H. Villa, M.D., took over for the question-answer period.

Two engaging and zealous couples, Mr. and Mrs. Bill Finnorn of Mobile, and Mr. and Mrs. Henry Williams of Pritchard, Ala., both active members of the CFM, then held an open panel discussion. With sincere frankness and charming simplicity they shared their ideas and their wealth of experiences with the St. Rose parents. They stressed (1) the sacredness of sex, (2) sex education should be given by the parents, and (3) how proper attitudes on sex can be given in the home.

Though we had planned on holding small group discussions with the near-

Dr. M.H. Villa, M.D. huddles with Fr. George Heffner, S.V.D. and Sr. Constance Marie, S.Sp.S. before the question-answer period.

(L-R) Mr. and Mrs. Henry Williams of Pritchard, Ala., and Mr. and Mrs. Bill Finnorn of Mobile, Ala.

ly 200 participants, our visiting couples were called back to the stage to answer the numerous questions of eager parents. It was with reluctance that we answered the call of "Time" at 5:00 p.m. to see the last of the movies. The film, "From Generation to Generation," beautifully portrayed the process of reproduction in an almost poetic form.

This day was intended to introduce the parents to the new program for their approval and to give them basic knowledge and an amount of security in helping their children with problems. And by the show of hands at the suggestion that in the future we have similar experiences for the parents, we were strongly encouraged to believe that the Day had been successful.

All of us were brought back to reality when Father Heffner in his closing remarks reminded the parents that the hard work was about to begin. But we know that our people went home with new courage to the important task of rearing a holy family. ■

Eight children provide the Finnorns with much experience to share!

Some of the active participants from St. Rose de Lima Parish (L-R) Mr. Norman Smith; Mr. Boston Edmondson; Mr. Honore Hazeur and Mrs. Milton Singleton.

Sr. Constance Marie, S.Sp.S. during a break in the sessions welcomes Mary Ann Crowley of Chicago. Mary Ann is a Lay Extension Volunteer working in a Trinitarian mission in Kiln, Miss.

LOSSES AND GAINS AMONG AMERICAN NEGRO PRIESTS

Rev. Benedict Justice, O.F.M.

The Rev. Benedict Justice, O.F.M., pastor of Our Lady of Perpetual Help in Kansas City, Kansas, was killed during December 1966, when his auto crashed into a bridge pillar on the Kansas Turnpike near Bonner Springs. Fr. Justice was returning from Emporia, where he had attended a visitation of the third order of St. Francis with which he was affiliated.

Father Justice was ordained at St. Leonard College in Dayton, Ohio by Archbishop Karl J. Alter, D.D., June 13, 1961. He was the first Negro priest of the Franciscan Fathers' Cincinnati Province. He was a former member of St. Monica Parish, Tulsa, Oklahoma and attended St. Monica School before entering St. Francis Seraphic Seminary at Cincinnati in September, 1949.

Father Justice is survived by his mother and two brothers, all in Tulsa.

Rev. Charles A. Hall, S.S.J.

A Requiem Mass for Father Charles A. Hall, S.S.J., a teacher at St. Augustine High School, New Orleans, Louisiana, was concelebrated Wednesday, March 29, 1967, at the Church of the Epiphany, 2741 St. Anthony Street, New Orleans. He died Saturday, March 25 at the faculty residence after a long illness.

Father Hall spent his entire priesthood as a counselor and teacher at St. Augustine High School where his dedication enabled a number of his science students to win college scholarships and to achieve local and natural acclaim in science fair competitions. In addition to these duties he had served as Catholic Chaplain at Dillard University and taught in the summer science program at Loyola University.

Although born in Prince George County, Maryland, Father Hall considered Rochester, New York his home for he had attended Immaculate Conception Grammar School and Aquinas Institute High School of that city. He entered the minor seminary of the Josephite Fathers, Epiphany College at Newburgh, New York in 1950 and was professed as a member of the society in 1954. Father Hall also attended St. Michael's College, Winooski, Vermont, The University of Buffalo, N.Y. and Loyola University in New Orleans where he received his master of science degree.

After finishing his theological studies at St. Joseph's Seminary in Washington, D.C., Father Hall was ordained to the priesthood at the National Shrine of the Immaculate Conception on June 4, 1960.

He was the son of Mrs. Mary Hall and the late Anthony Hall of Rochester, N.Y. and was the oldest in a family of twelve children.

Final services were held in Rochester, N.Y. following Mass at Immaculate Conception Church at 10:30 a.m., Friday March 31, 1967.

Rev. Augustus Rutherford Taylor, Jr.

Bishop John King Mussio ordained for service in the diocese a resident of Cincinnati who has been at the diocesan seminary for the past year.

Saturday, December 10, 1966, the Rev. Augustus Rutherford Taylor, Jr., was the first Negro to be ordained in this diocese. The ceremony took place in Holy Name Cathedral at 12 o'clock noon.

One of seven children of Mr. and Mrs. A. R. Taylor, of 920 Rogers place, Cincinnati, he completed his theological studies at St. John Vianney's seminary, Bloomingdale, the past June, and has been assigned to the high school faculty there since that time.

The Rev. Taylor is a native of Lexington, Kentucky, born March 14, 1940. He attended public schools at St. Peter Claver's school in Lexington, and on moving to Cincinnati attended Bishop Purcell high school. He went on to St. Gregory,s seminary there and Mt. St. Mary's in Norwood. Since 1962 he has attended summer school at Xavier University in the Queen City.

The young man has two master's degrees, one in theology from the Athaeneum of Ohio (through Mt. St. Mary's) and the other in education from Xavier.

His First Solemn Mass was offered Sunday, December 11, at 3 p.m., at Assumption Church, 2622 Gilbert Avenue, in Cincinnati. A reception followed.

Rev. John Gauthier

Father John Gauthier, a former resident of Ponte Coupee Parish in Louisiana, was ordained to the priesthood in Quebec, Canada, December, 1966, by Bishop Emile Paul Carbonneau.

Father Gauthier, who is the son of Mr. and Mrs. Joseph Gauthier of St. Augustine Parish, New Roads, La., offered his first Solemn Mass in that parish on December 25.

The youngest in a family of nine, Father Gauthier completed his grammar school education at New Roads. He began his studies for the priesthood at St. John Vianney Seminary in Los Angeles, California before completing his training at the University of Canada he pursued courses at Our Lady Queen of Angeles Seminary in San Fernanda, California and went to the Marist Seminary in New York, the Catholic University of America, Washington, D.C., and the University of San Diego, California for special studies.

The newly ordained is the first member of the Society of Mary, the Marist Fathers.

Rev. Clarence N. Watkins

Father Clarence N. Watkins was ordained by Most Rev. John J. Russell, D.D. for the Diocese of Richmond, Virginia, May 13, 1967. The son of Mr. and Mrs. Thomas Watkins, he is the second youngest of five children: three boys and two girls.

Born April 16, 1933, Father Watkins, at the age of 23, was received as a convert into the Catholic Church by the Paulist Fathers.

His elementary and preparatory training were given at Van de Vyver and at Armstrong High in Richmond. From Virginia Union University he received a B.A. in history, and Latin. Four years of military service were spent by him in the Air Force.

In 1961, Father Watkins entered St. Paul's College, Washington, D.C., where he completed his studies in philosophy. In 1963, he entered Christ the King Seminary at St. Bonaventure University, St. Bonaventure, N.Y. for the study of theology.

The newly ordained celebrated his first Mass in his home parish, Sacred Heart, in Richmond, Virginia, May 17, 1967.

The Ordination of
FATHER FRANK A. CHARLES, S.V.D.

Father Frank A. Charles, S.V.D. is a native of St. Lucia in the West Indies. After working for many years as a bookkeeper, Fr. Charles decided to become a priest.

He began his studies at the Divine Word Seminary for belated vocations in Bordentown, New Jersey in 1957. From Bordentown he attended the Divine Word Junior College in Duxbury, Massachusetts, and graduated in 1960. In September, 1960, Fr. Charles entered the Divine Word novitiate in Conesus, New York, and pronounced his first vows in September, 1962. Upon completion of his philosophy at Conesus, New York, in 1963, he began his studies in theology at Techny, Illinois in September, 1963.

Fr. Charles was ordained in Bordentown, New Jersey, on January 7, 1967, by Most Rev. George W. Ahr, Bishop of Trenton. His first Mass was said at the Church of the Holy Rosary in Brooklyn, New York, where most of his relatives now reside. Neither of his parents is living.

His First Solemn Mass will be sung at the Cathedral of the Immaculate Conception in the Diocese of Castries St. Lucia, in June, 1967. His pastor, Rev. Fr. Charles Jesse, F.M.I., M.B.E., who has been a great source of help and inspiration to Fr. Charles for many years will be the preacher for the occasion.

(L-R) Father Raymond Sanders, S.V.D., the rector of the Divine Word Seminary in Bordentown, N.J.; His Excellency, Bishop George W. Ahr, S.T.D., Bishop of the Trenton Diocese; Father Frank A. Charles, S.V.D., and Father James McGrath, Pastor of St. Mary's, Bordentown, New Jersey.

Reminiscences of a Newly Ordained Priest

Dear Mom:

As I write this letter, I don't think I've quite recovered from the excitement of the past few days, so you'll have to excuse me if I tend to ramble on a little incoherently.

Father Thomas Lynch, S.V.D.

The other night after ordination I laid awake for a long time reliving the past twelve years. They sure went fast didn't they? It seems as if it were only yesterday that I was interviewed by Father Rentko, S.V.D., then Vocational Director. I know you haven't forgotten that day. I was playing stick ball in the street; you and Dad were going through the annual ritual of planting flowers in the garden when Father drove up. Were you embarrassed when he found everyone and the house in such a mess! Anyway he must have been impressed with the family; he came back again several times.

The most memorable part of those first years was the trip to Bordentown, New Jersey, with Dad to begin my studies. At the time I can't say which was more exciting, the thought of an overnight stay in New York or the anticipation of my arrival at Bordentown. I guess on the way Dad must have thought I was sick, because all during the bus ride I just stared nervously out the window at the scenery. But I came alive once we hit the big city of tall buildings and bright lights. After we settled down in the luxury of our 9 x 9 suite at the YMCA and had a shower, Dad took me on a guided tour of the town. Well, not the whole town, just Broadway, Radio City, 5th Avenue, St. Patrick's Cathedral, and finally supper at an Italian restaurant for spaghetti and meatballs.

We started the final leg of our journey early the next morning and arrived in Bordentown about noon. I was anxious to get the agony over with and head for the seminary, but what did Dad suggest—food! Food? Eating was the most remote thing from my mind. All I could think of was that in a few hours I would be locked behind the seminary doors, and I wanted to get a look at the place I was to spend my next two years. But Dad insisted, and who was I to argue? So we went into the "Greasy Spoon" or something like that and placed our order. All I could do was sit there and slurp soup, while Dad downed a roast beef dinner — I was that nervous.

We finally found the seminary after a long walk and as things turned out, the place was much different from what I had imagined. The main building used to belong to a prosperous mining engineer back in the 20's and 30's. He must have been some character. I heard tell that during Prohibition days Federal Agents raided the place and confiscated a quarter of a million dollars worth of liquor from his huge, hidden wine cellars. Long before him the property belonged to Joseph Bonaparte, brother of the famed Napoleon. There are still several vestiges of the original foundations that he once constructed.

My two years at Bordentown were difficult ones, but somehow with plenty of encouragement from Father Donahue, S.V.D., I managed to hang in there and graduate with fairly good grades. The next big step was Novitiate in Conesus, New York. Now that was a place that struck terror in all our hearts. I had heard some wild stories about the two years of training there, and they almost frightened me off. I wasn't really scared, just alarmed. Of course most of those stories turned out to be nothing more than the figment of someone's wild imagination. Although it took me a while to get used to endless hours of housework and dishes, rising at 4:45, I gradually grew accustomed to a novice's life.

The next big step was my first profession of vows and entrance into Juniorate (college). After a two-year layoff from any real, challenging classwork, I had to struggle to get back into the swing of things again. You'll remember that our class closed out the Juniorate at Conesus, since they had altered our Society's course of studies. I think that was because we were such a small group our last year. When we went to Techny for Philosophy, we felt almost swallowed up in the community of 400. It took me almost a month to learn how to get around the place; it is so immense.

Philosophy wasn't exactly a breeze during those two years, especially since most of the classes were taught in Latin. But with the patient help of Fathers Castillo and Wroklage, we managed those many fine distinctions and syllogisms quite well. I enjoyed Techny very much as I have related in previous letters, but of all the years I've been in the seminary I think the happiest have been down here in the South. It would be very difficult to point to any major differences other than the size of the two places. Possibly I could best express it by saying that compared with Techny, the Bay,

because of its small enrollment, demands more of the individual to a certain extent. I was also very much interested in the South because of the tremendous social changes that are being brought about. This I think influenced my decision to come to the Bay for Theology. And I am not sorry I made the move. I realize we have many problems to overcome before things are what they should be, but by and large the challenge that I faced here during these four years have helped me prepare for my future Priestly activity.

This brings up the subject of my appointment. I guess I told you they won't be out until late April or early May. As things stand now, I don't want to even speculate just what my chances are for Mexico. Let's hope and pray that the Superiors see fit to grant my request. (They did!)

Well, my eyes are beginning to grow heavy, and my hands are moving more slowly over the keyboard now, so I guess it is about time I halted this long epistle. By the way before I forget next Tuesday I will say a requiem for Dad. It doesn't seem possible that he has been gone for seven months now. I think we both felt the same way when you gave me your blessing before ordination, if only he could have lived to see it. Well, God's will be done! Any way I felt as if he was right there with us all on the sixth.

Well, again I will try and close. Don't worry I'll write again soon.

Love,

Tommy

NOVENA to SACRED HEART

MAY 25 — JUNE 2

JUNE 29 — JULY 7

Divine Word Missionaries invite you to take part in their monthly Sacred Heart Novena. Daily during the Novena your intentions are remembered at the altar. Send in your intentions with your offering before the first day of the Novena.

Name .....

Address .....

City ..... Zone .....

State .....

Intentions .....

.....

.....

.....

Mail to:

Father Provincial
Divine Word Missionaries
Bay Saint Louis, Mississippi 39520

(Join our 1,000 Lovers of the Sacred Heart. Write to the address above to let us know if you want to receive the monthly devotional letter.

☐ **Yes** ☐ **No**

Send your contributions to Rev. Father Provincial, Divine Word Missionaries, Bay Saint Louis, Miss.

VOICE OF NEGRO AMERICA

On January 13, 1967, the Holy Child Singers of Canton, Mississippi, recorded a program of choral reading and Negro Spirituals entitled "The Voice of Negro America," and designed to reveal the yearnings, inspirations and aspirations of the Negro people as embodied in their song.

Faced with increasing problems of overcrowding and desiring to expand facilities so as to offer the best possible education to the students of their mission area, the faculty and students of HCJ conceived the idea of singing their way into a five-room high school addition. Their record, a Century Recording Service product, sells at $4.98, and proceeds will be used toward the addition which they hope will be ready for use by September, 1967.

Holy Child Jesus School, a twelve grade Trinity Mission School, staffed by the Franciscan Sisters of Perpetual Adoration of La Crosse, Wisconsin, was founded in 1947 for the spiritual and educational advancement of the people of this educationally and economically deprived area.

Currently stationed at HCJ are Trinity Father Luke Mikschl of St. Paul, Minnesota; Sister Mary Walter Heiress of Carroll, Iowa; Sister Josina Roth of La Crosse, Wisconsin; Sister Beatina Hilber of Marathon, Wisconsin; Sister Angelinda Kisch of West Bend, Iowa; Sister Enrico Pudenz of Odebolt, Iowa; Sister Sarah Wiesneski of Schofield, Wisconsin; Sister Anthony Clare Bube of Wausau, Wisconsin; Sister Rita Mae Fischer of St. Cloud, Minnesota; and Sister Thea Bowman of Canton, Mississippi.

Sister M. Thea, F.S.P.A.

---------- ORDER FORM ----------

Sister M. Thea, F.S.P.A.
Holy Child Jesus High School
Canton, Mississippi 39046

Please send..... records of "THE VOICE OF NEGRO AMERICA" recorded by the Holy Child Singers at $4.98 per record, plus 25¢ for postage and handling.

Enclosed is $.....

Name .....

Address .....

.....

.....

"TWO NEWSPAPERS IN GREENWOOD"

(Ed's note: Uninvolved, one easily becomes apathetic about America's race problem, and could care less whose problem it is—the Negro's?—the white man's?—the Communist's?—the Kennedys' perhaps?—would you believe, the Kennedys' government"? Whatever your answer, weekly we are jolted to the keen realization that "the problem" in its ugliest forms of racial hatred is very much with us. The CENTER LIGHT, a weekly publication of Pax Christi, a secular institute, working under the auspices of the Franciscan Fathers in Greenwood, Mississippi, provides the jolt. This editorial and the following article "Brave, Sturdy Mother Still Feels Blessed" were lifted from the March 10, CENTER LIGHT.)

WHY should a city the size of Greenwood have two newspapers. (There are two, you know, "The Center LIGHT" and another publication.) There are several reasons. First of all, Greenwood is not one city; it is a white city and a black city. Neither city really knows each other. Each pretends or naively imagines the other is happy and contented, and blindly concludes that things will remain this way until the Second Coming of Christ.

With all this imagined happiness and contentment, of course, there is no need for communication. The white city is happy that it holds the reins; the black city just doesn't count. If other cities have trouble, it is just because some fool of a mayor decided to meet with some fool biracial committee. That's when trouble starts. (The fact is, most cities formed biracial committees **after** there had been trouble.) Greenwood does not have trouble because nobody important would ever meet with any fool biracial committee.

That is why Greenwood has two newspapers, "The Center LIGHT" and another publication.

We at "The Center LIGHT" have never been happy with this situation. We believe there is a critically urgent need for communication. We believe this should be one city, not two. But then, we believe all men are equal in the sight of God. We further believe that all who live in Greenwood are Americans first and then Mississippians and Greenwoodians. This is the crux of the problem. We believe our soldiers are fighting for America and all Americans. A VC bullet pays no attention to the color of a soldier's skin. Although Negroes comprise approximately one-tenth of the total population of the United States, Negro casualties in Vietnam are running higher than eighteen percent.

We would like Greenwood to be just one, undivided city. We would like to see all men treating each other as brothers, which means, of course, as equals. We would like to see just one newspaper in Greenwood. To show that we mean it, "The Center LIGHT" will cease publication if it is clear that this will help the community . . . when there is no newspaper in town:

(1) Which insults Negroes. After all, they are American and Brothers to us all, and an insult to them is an insult to America.

(2) Which considers this a "white man's town" by reporting only white-man's news. (Do white people in Greenwood have any idea what Threadgill High School did in football or basketball this year?)

(3) Which extends courtesy titles only to white men and women. (Explain this, if you will, to Negro children.)

(4) Which prints the names of juvenile Negro offenders but not white juvenile offenders. (Have you wondered how the parents of Negro youngsters feel about this?)

(5) Which habitually carries blazing headlines of Negro crimes. (Why not put "white man" in similar blazing headlines over crime stories?)

(6) Which consistently carries only white obituaries habitually, and only by extremely rare exception, a Negro obituary without courtesy titles.

(7) Which carries announcements of white churches exclusively. (Are there no religious services at all in the Negro community?)

(8) Which prints news of white organizations (civic clubs, etc.) exclusively. (Are there no Negro civic organizations working in the city for community improvement?)

(9) Which limits school news exclusively

to white schools. (Aren't the Negro schools doing anything worthwhile?)

(10) Which limits the front page to the announcements of white candidates for offices and relegates Negro candidates to the back page.

We love Greenwood, and we love Mississippi, but we love America best. How do you think some of the citizens of Greenwood feel when a publication proclaims "Police Appreciation Week" and then shows portraits of only white policemen and white crossing guards? How do you think they feel when two STAR students are announced in this city publication and one student's teacher receives a courtesy title and the other lady (yes, lady!) receives none? How do you think they feel when a loved one passes into eternity and this publication feels it is not important enough for the city to know about it? Put yourself in their place and you may begin to understand. You may even begin to raise your voice to do something about making this one city, not a city divided. ■

"BRAVE, STURDY MOTHER STILL FEELS BLESSED"

By Loretta Mack from the CENTER LIGHT

THERE are a lot of stories about a lot of people. In a world which overflows with books, magazines, pamphlets, and other media of communication, we meet the good and the bad; the lovable, and unlovable; the sad, the happy; the fortunate, the unfortunate.

The story which you are about to read now is a story which portrays a combination of all of these characteristics in one woman. She is good but considered bad. She is lovable, but many do not want to love her. She is sad yet happy. She is fortunate yet unfortunate.

I'll never forget the day I met Mrs. Laura McGehee. It was a warm, comfortable, sunny Friday in December. I left the office about 3:40 that Friday afternoon. While enroute to the McGehee residence I recalled particular hardships her family endured during the summer of 1964, the summer two of her sons attended the Leflore Theater. I thought about her most recent hardship. I had just learned that one of her sons had been arrested for "dumping trash on a public highway," locked up, but later released on a $500 property bond. I didn't want to believe what I saw as I approached the corner of Hwy. 82 and Mary Kay Lane. The McGehee home was engulfed in flames. Fierce flames leaped out of the wooden framed house and stretched their arms toward the highway. A few people stood watching. Then more came. I got out of the car, found Mrs. McGehee. "Oh Lord," she whispered as she clutched one light blue suitcase.

I didn't ask Mrs. McGehee how it happened. I just stood there watching the angry flames, feeling my face grow hot from the heat, thinking what it would be like if that had been my home, my belongings, everything I owned, being destroyed. Someone tapped me on the shoulder. Again my thoughts shattered. "Would you take Mrs. McGehee to a doctor or the hospital?" the voice inquired. "Laura is burned." We left the scene. That night the 58-year-old widow was homeless. Only charred debris served as a reminder of years spent living in the country.

The tall, husky woman's face was almost expressionless that Friday evening when I left her, but I know she bore painful aches within. I had seen other faces, other eyes, reflect a similar appearance; all found in people who had encountered many hardships, during their lifetime. "Is this the only way people are made strong?" I asked myself while I was driving home. "Is this really what the Lord wants?" I kept questioning myself . . . or someone . . . I never knew anyone, a real person I mean, who had to bear so much.

I imagine Jake's arrest had been a source of worry for her. Jake, tall and strong looking like his mother, had pitched some old books in a shallow ditch about 1,000 feet away from their home. Before he had a chance to burn them, area residents scattered the books while rummaging through the pile in search of material they might like. Jake never thought anything about it. He just threw away a couple of boxes of books which had been destroyed by water while they were in storage at the old Freedom Center on Avenue N. About a week later, Jake was picked up by the sheriff who carried a warrant for his arrest. "Before I went to the po-

lice station, I told my mother I was going to jail." Jake knew his mother would worry, but he also knew she would understand. "Mom has always told us to do right, not to steal, not to bother anybody, and never to be afraid to stand up for what we believe is right." That afternoon Jake was charged with dumping trash on a public highway, then later released when his mother got him out on a $500 property bond. Mrs. McGehee and Jake, a 1963 graduate of Amanda Elzy High, questioned the validity of the charges because the "books were scattered on our own property." But they knew the reason . . . people didn't like them, people didn't like what they had done.

Silas and Laura McGehee settled on the outskirts of Greenwood in the mid '30's. A hard-working man, Mr. McGehee farmed most of his life. Shortly after his marriage to Laura, the couple became owners of 80 acres of rich Delta land which was used to grow cotton. "There were many Negro farmers in our area then," Mrs. McGehee recalled. "Land owners were handicapped because of floods, but we were fortunate and we knew it." "My husband was a good man, he shared with people whenever he could, he even gave two acres of our land for the construction of a church, Pleasant Baptist Church, which only a few summers ago was burned down," Mrs. McGehee said. "The land out here is good," confirmed one resident living in the area. "But I guess it's too good for Negroes," said the elderly man who was born and raised on the soil. "Years ago," he continued, "land out here used to flood a lot. During the spring sometimes, the land seemed to stay under water. Not many people wanted the land when it was like that. Not many white people, I mean. So, most of the land was bought up by Negroes." In the 40's levees were built and projects began to control flood waters in the area. Construction of U.S. Highway 82 followed. The land became choice property then. "White people started moving out here," one man said, "buying up the land, forcing Negro landowners to sell, doing all kinds of things to get the land."

Mrs. McGehee was aware of what was happening but did not experience any real hardships until her husband died in 1949, the same year she gave birth to her youngest son, Alfred. After Mr. McGehee's death, Mrs. McGehee started losing her possessions bit by bit. White landowners living in the area tried to make deals with her. "People started cursing at my children." Lawyers hoodwinked her. "I lost a lot of money (at one time $1,095 worth) because I did things my lawyer told me to do or because people deceived me," Mrs. McGehee stated. "Now they think they own my property. My lawyer told me I signed the deed." "I told him I didn't do such a thing", she continued, "and if I did it was his fault because a lawyer is supposed to guide you. I am not giving up my property." Presently the owner of about 40 acres, Mrs. McGehee explained, "They figure they can scare me, weaken me to sell my land, but I know it is mine and nobody is going to take it away from me."

It didn't take long before the McGehees were burdened with financial troubles. Unable to maintain a substantial income (Mrs. McGehee remembered the years people were afraid to rent the land from her), the McGehee family went on welfare. "I had five children (one son was in the service) to feed and educate." "We managed the best we could," she remarked, "but then our welfare checks started to be out." People figured that would be a good way to keep my children out of school, keep them uneducated so they wouldn't be able to know what was happening." "Talk about living in hell," Mrs. McGehee sighed as she covered her face with her hands, "Sometimes I wanted to die just to rest." "But I still feel I've been blessed because my children understand . . . and I'm not the only one who has troubles. My two boys, Silas and Jake have gone through hell." Silas and Jake were the first Negro residents to integrate the Leflore Theater shortly after the Civil Rights Bill passed in the summer of 1964. Silas, seriously injured when someone shot him in the head, was 21 at the time, Jake was 23. They had gone to the theater only because they heard "anyone could go to the movie house now." "We did not want to cause any trouble," Jake said, "But when we were leaving the theater a mob of angry white people wouldn't let us out. We didn't know what to do . . . how to get out. We thought of everything and then we decided to call the civil rights workers for help." They were the only people we could think of. We never belonged to the organization which began working in town during the summer of 1963. It was only after that day that we decided to join the movement. Everyone connected us with SNCC anyway."

After that hot summer night, Silas, now serving his country in the Army, and Jake, were treated just like any other civil rights

worker had been treated in the Delta. People started calling them names, some beat them, the police harassed them, nightriders frequently attacked their home. "They've bombed my mailbox, shot into my house twice (before they would shoot over the house), threw acid into the windows, doused the house with gasoline and set it afire," Mrs. McGehee stated. Last year when Silas was home on leave someone pitched a fire grenade into the McGehee residence. Mrs. McGehee said it disturbs her to think that she has three sons who are fighting for their country, trying to make America a free land, when their mother is being mistreated here in the United States. I'd rather be in Vietnam than to stay out there in the country," she said. "But things are bound to get better. They have to. They couldn't get any worse." (Clarence, Mrs. McGehee's eldest son has served his country for 14 years. He is presently stationed in Vietnam.)

Neighbors sometimes (when they think about it) are distressed about the McGehees. They cannot forget all the heartaches they have had to endure. "I love the McGehees. Mrs. McGehee has always been kind and good to me," said one neighbor. Another: "They've always minded their own business but someone always had to pick on them. I've never heard of the boys being in trouble except people doing things to them." Another couple who considered themselves merely passing acquaintances, today cherish a telegram Mrs. McGehee sent to them at the death of their young daughter. "Mrs. McGehee had been in Dallas at the time she heard of my daughter's death. I will always treasure the telegram she sent expressing her sympathy," the lady said.

Greenwood residents who don't know Mrs. McGehee personally, but have heard . . . also admire her. "She has a lot of courage . . . something I don't think I would ever have," one lady said. No one, however, expressed these feelings better than her son Jake, one of two children still living at home. "Mom is pretty cool," he said. "The only time she gets upset is when we get hurt." ■

A Note of Thanks to Sy and our Benefactors

"Ole" Sy Rosenthal made many new friends among Divine Word Missionaries and associates on his visit to the "Bay." Michael Braud of St. Martinville, La. beautifully expresses our wonderment and gratitude to Sy and to all of our benefactors for backing the gym drive, and consistent support in our missionary endeavors.

MASS INTENTIONS GRATEFULLY RECEIVED

Repeatedly we receive questions about Mass stipends. We are very grateful for your Mass stipends. They are distributed promptly among our missionaries both at home and abroad. As the individual missionaries must fit your requests into their local schedules and conditions, it is not easily possible, regretfully, to arrange for definite dates on which the Masses will be said or sung.

CUSTOMARY OFFERINGS FOR HOLY MASSES

LOW MASS—one or two dollars. (A stipend of two dollars or more sustains the missionary for a day and may even allow something extra for his mission.)

HIGH MASS—five dollars.

NOVENA OF MASSES—fifteen to twenty dollars.

GREGORIAN MASSES—fifty dollars or more. (A series of Gregorian Masses is customarily offered for a single departed soul.)

PLACE THE NEGRO MISSIONS IN YOUR WILL

Dear Reader: We, Divine Word Missionaries, publishers of *Divine Word Messenger*, and veterans in the Negro Missions in the South, address this request to you: Will you remember our work in the Negro Missions when you make your last Will and Testament? Any amount you bequeath to us for this work, we assure you, will be put to most worthy use. God will bless your interest in His cause. It was He who advised "Lay up to yourselves treasures in heaven . . ." (Matt. VI, 20).

FORM OF BEQUEST IN WILL

I hereby give, devise, and bequeath to Society of the Divine Word, Southern Province, Bay Saint Louis, Mississippi, the sum of dollars for the uses and purposes of said Province, the same to be its, absolutely and in fee simple. It is my wish that I be remembered in all Masses which may be read for benefactors of said Province.

---------- **CUT ON LINE** ----------

Dear Father: Please offer the following Mass or Masses and accept my offering of $ .....

(INTENTION) .....

.....

Name .....

Address .....

City and State ..... **Zip** .....

Send your request and offering to: Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi 39520

This choir has much "soul." The singers are able to feel a musical message, and convey it to their audiences.

Feelings, emotions, are important. Feelings alone, however are poor guidelines in planning one's security.

Let us tell you about the type of security our Mission Gift Agreement (or Annuity Plan) offers.

Write to learn how your funds can help bring souls to God and increase their happiness while you (especially if you have passed middle age) can enjoy the security of a safe investment with a high note of regular interest.

Please write to:

Father Provincial,
Divine Word Missionaries,
Bay Saint Louis, Mississippi 39520.

CUT ON LINE

Dear Father Provincial: I have $..... at my disposal that I could put into your Mission Gift Agreement. I am ..... years of age. What rate of interest would you pay me for this during the remaining years of my life?

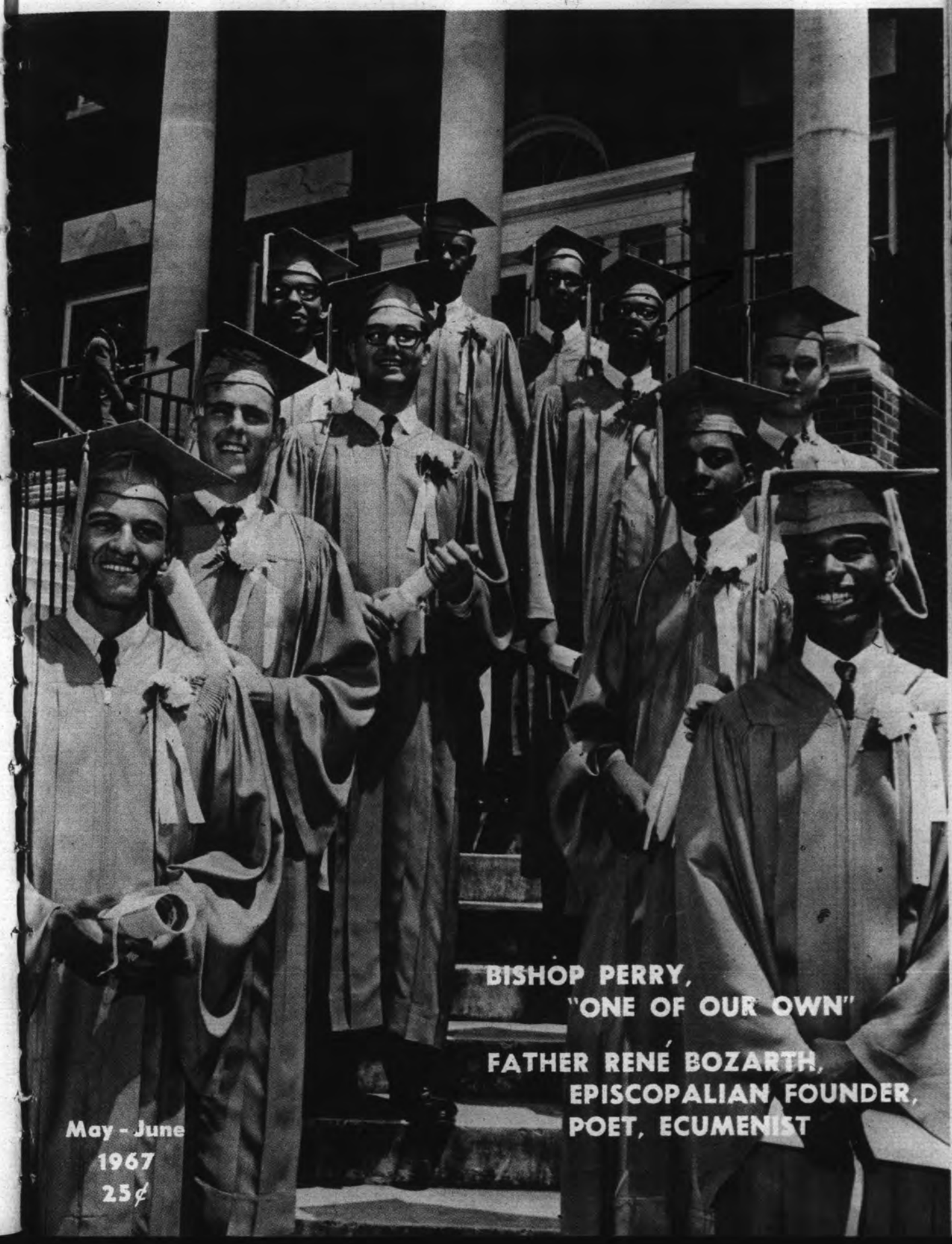
Name .....

Address .....

City ..... **State**..... **Zip**.....

(All information is kept confidential.)

DIVINE WORD Messenger



BISHOP PERRY,
"ONE OF OUR OWN"

FATHER RENÉ BOZARTH,
EPISCOPALIAN FOUNDER,
POET, ECUMENIST

May - June
1967
25¢

MISSION MASS LEAGUE

Enroll yourself and your loved ones in the **MISSION LEAGUE** in honor of the **BLESSED TRINITY**

This Pious Association has been officially approved by Pope John XXIII and his Predecessors

The Spiritual Benefits, for both the living or the deceased, are:

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* A daily remembrance in the prayers and sacrifices of 8,000 Divine Word Priests, Brothers and Seminarians.
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Suggested Alms or Offering for our Missionaries:

1. ONE YEAR Membership for one Person (living or dead) ..... $ 1.00
2. PERPETUAL Membership for one Person (living or dead) 10.00
3. PERPETUAL Membership for one Family (living or dead) 25.00

---------- CUT ON LINE ----------

Dear Father. Provincial: In your MISSION MASS LEAGUE will you please enroll:
(Write L after each name for Living, D for Deceased)

FOR ONE YEAR _____

PERPETUALLY _____

Offering given by: _____

_____

_____

Send certificate to: _____

_____

_____

Send your request and offering to: Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi 39520

Vol. 44 / No. 3 / May-June / 1967

DIVINE WORD Messenger

BAY SAINT LOUIS, MISSISSIPPI
(Formerly, St. Augustine's Catholic Messenger)

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Change of Address? Mail us promptly your OLD address (exactly as printed on mailing label of your Messenger) and your NEW address (with your zip code number). Allow the usual 5 weeks for change-over.

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THE DIVINE WORD MESSENGER is published by the Divine Word Missionaries at the headquarters of their southern U. S. province, St. Augustine's Seminary in Bay Saint Louis, Mississippi. The magazine's primary message is about the Catholic Church's progress among the American Negroes, to win sympathy and support for this important apostolate.

THE DIVINE WORD MISSIONARIES are an international missionary order of over 5,000 members, including Bishops, Priests, and Brothers. In 1905 the order began working among the colored people of the southern U. S. Today the order conducts more than 40 parishes and missions in that region. Also, the order early gained a reputation for training colored Priests and Brothers at its Bay Saint Louis seminary. Today candidates of any race may train there.

READERS WILLING TO HELP the Divine Word Missionaries' work, also young men wishing to join the Divine Word Missionaries' ranks should write: Rev. Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi.

COVER: Senior Class of 1967 at Saint Augustine's (from left up over right): Joseph Mercier of Duson, La.; Neil Mooney of New Orleans, La.; Kenneth Rozier of Columbia, S.C.; John Soto of Pensacola, Florida; Donald Arceneaux of Scott, La.; John Figaro of Lafayette, La.; Richard Catalan of Lafayette, La.; Thomas Badger of Ocala, Florida; Gerald Brossett of Natchez, La.; Rene Jones of Prairie View, Texas.

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The MESSAGE

PARTHIAN SHOT

While drafting this last editorial, keenly aware that I missed my deadline again by almost two months, and while trying to marshall one illuminating (immortal and perennially quotable thought), I was sobered by the reflection that old editors are probably never at a loss for words, but during the leisure of retirement read some of their past print, and wisely become increasingly taciturn!

Father William Kelley, S.V.D., becomes editor of the magazine at a historical turning point in the history of Saint Augustine's Seminary. The theology department of Saint Augustine's has been officially transferred to our mother house, the Divine Word Seminary of Saint Mary's in Techny, Illinois.

The clerical novitiate of our society in America has been transferred to Bay St. Louis. The novitiate lasts one year. There will be therefore a turnover of novices each year. Eighteen clerical novices are expected in the Bay this September.

The transfer of the theology department to Techny was not a thoughtless, rash, or heartless decision on the part of our society's generalate in Rome. Had the move been made at the outset of one's religious life, one would have accepted the change simply as God's will. As one grows older in religious life, however, one becomes aware that God's will can be helped along by humans most articulate at interpreting this will, and by the passivity of those less imaginative.

Whatever the objective facts, the weight of the pros and cons determining the transfer, some unbiased Jesuit historian will sift them at a later date for students of church history.

If from my own Southern background and seminary experience, coupled with four years of vocational recruiting, I would project any consequence of the transfer, it would be to predict by far less American Negro priests ordained by the Divine Word Missionaries in future years as contrasted with its present record, roughly 60 since 1920.

The transfer of the theologate is only one contributing cause for my projection. Additional causes would be the lack of super status the priesthood once had for poor Negro youth; the innumerable, grand opportunities available to Negro youth for status and security in professional, secular vocations; and a sound, theological insouciance among todays Negro youth with regards "saving Negro souls." "Are there not white souls to be saved, and if so what qualifies or more trenchantly disqualifies me for the latter saving role." Here, of course, we enter the "Messenger" grist for the mill — the Negro and white Catholic Church. Seems to me on this scandalous note I started some four years ago, and with slight variation there is still as much grist to grind.

"ONE OF OUR OWN"

by The Very Rev. Robert E. Pung, S.V.D.,
General Consultor at the Divine Word Missionaries' Generalate in Rome

Xavier University of New Orleans—the 39th annual commencement in 1966—Bishop Perry was awarded an honorary doctor of laws degree. He is shown with (L-R): Norman C. Francis, assistant to the president; Rt. Rev. Msgr. Edward A. Freking of Cincinnati, executive board chairman of the Catholic Students' Mission Crusade; and Dr. Thomas P. Melady, president and director of the African Services Institute of New York and lecturer at the Graduate School of St. John's University; the latter two also received honorary degrees from Xavier.

When President Johnson met with Pope Paul VI in New York during the Pontiff's whirlwind visit to the United Nations, one of the topics they spoke about was the recent nomination of a new auxiliary bishop for New Orleans. The President thanked the Pope for having named "one of our own" to the post.

He was speaking of Rev. Harold Perry, S.V.D., who on January 6, 1966, in the New Orleans Cathedral became America's first Negro Bishop. (Although James Augustin Healy, Bishop of Portland, Maine, from 1875-1900, had a trace of Negro ancestry, he never considered himself a Negro.)

His consecration — as was to be expected — met with some strident voices of disdain and complaint; but on the whole Americans, and especially American Catholics, rejoiced. Their joy, however, was not merely that a Negro had finally attained the honor of being named one of the Church's princes. As the Apostolic Delegate of the U.S.A., Archbishop Egidio Vagnozzi, pointed out, Bishop Perry's consecration is "not an honor bestowed upon the Negro race" but rather it is "a contribution of the Negro people to the episcopacy of the Church."

It was a contribution which the hammer of history, through many years of faith, perseverance and suffering, had long prepared. Catholicism is no newcomer among American Negroes. Back in the sorry days of slavery, through some strange and now uncertain twist of history, entire regi-

INTENTIONAL SECOND EXPOSURE

The MESSAGE from the Editor

PARTHIAN SHOT

While drafting this last editorial, keenly aware that I missed my deadline again by almost two months, and while trying to marshall one illuminating (immortal-and perennially quotable thought), I was sobered by the reflection that old editors are probably never at a loss for words, but during the leisure of retirement read some of their past print, and wisely become increasingly taciturn!

Father William Kelley, S.V.D., becomes editor of the magazine at a historical turning point in the history of Saint Augustine's Seminary. The theology department of Saint Augustine's has been officially transferred to our mother house, the Divine Word Seminary of Saint Mary's in Techny, Illinois.

The clerical novitiate of our society in America has been transferred to Bay St. Louis. The novitiate lasts one year. There will be therefore a turnover of novices each year. Eighteen clerical novices are expected in the Bay this September.

The transfer of the theology department to Techny was not a thoughtless, rash, or heartless decision on the part of our society's generalate in Rome. Had the move been made at the outset of one's religious life, one would have accepted the change simply as God's will. As one grows older in religious life, however, one becomes aware that God's will can be helped along by humans most articulate at interpreting this will, and by the passivity of those less imaginative.

Whatever the objective facts, the weight of the pros and cons determining the transfer, some unbiased Jesuit historian will sift them at a later date for students of church history.

If from my own Southern background and seminary experience, coupled with four years of vocational recruiting, I would project any consequence of the transfer, it would be to predict by far less American Negro priests ordained by the Divine Word Missionaries in future years as contrasted with its present record, roughly 60 since 1920.

The transfer of the theologate is only one contributing cause for my projection. Additional causes would be the lack of super status the priesthood once had for poor Negro youth; the innumerable, grand opportunities available to Negro youth for status and security in professional, secular vocations; and a sound, theological insouciance among todays Negro youth with regards "saving Negro souls." "Are there not white souls to be saved, and if so what qualifies or more trenchantly disqualifies me for the latter saving role." Here, of course, we enter the "Messenger" grist for the mill — the Negro and white Catholic Church. Seems to me on this scandalous note I started some four years ago, and with slight variation there is still as much grist to grind.

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"ONE OF OUR OWN"

by The Very Rev. Robert E. Pung, S.V.D.,
General Consultor at the Divine Word Missionaries' Generalate in Rome

Xavier University of New Orleans—the 39th annual commencement in 1966—Bishop Perry was awarded an honorary doctor of laws degree. He is shown with (L-R): Norman C. Francis, assistant to the president; Rt. Rev. Msgr. Edward A. Freking of Cincinnati, executive board chairman of the Catholic Students' Mission Crusade; and Dr. Thomas P. Melady, president and director of the African Services Institute of New York and lecturer at the Graduate School of St. John's University; the latter two also received honorary degrees from Xavier.

When President Johnson met with Pope Paul VI in New York during the Pontiff's whirlwind visit to the United Nations, one of the topics they spoke about was the recent nomination of a new auxiliary bishop for New Orleans. The President thanked the Pope for having named "one of our own" to the post.

He was speaking of Rev. Harold Perry, S.V.D., who on January 6, 1966, in the New Orleans Cathedral became America's first Negro Bishop. (Although James Augustin Healy, Bishop of Portland, Maine, from 1875-1900, had a trace of Negro ancestry, he never considered himself a Negro.)

His consecration — as was to be expected — met with some strident voices of disdain and complaint; but on the whole Americans, and especially American Catholics, rejoiced. Their joy, however, was not merely that a Negro had finally attained the honor of being named one of the Church's princes. As the Apostolic Delegate of the U.S.A., Archbishop Egidio Vagnozzi, pointed out, Bishop Perry's consecration is "not an honor bestowed upon the Negro race" but rather it is "a contribution of the Negro people to the episcopacy of the Church."

It was a contribution which the hammer of history, through many years of faith, perseverance and suffering, had long prepared. Catholicism is no newcomer among American Negroes. Back in the sorry days of slavery, through some strange and now uncertain twist of history, entire regi-

ments of the Negro population drifted into the Church, especially in southern Louisiana and southern Maryland. Thousands had embraced the Faith long before the Catholic hierarchy in America first took official cognizance of them.

Through the humiliating experience of the post-slavery era, these Negroes preserved their Catholic beliefs. It was an era which gave birth to separate churches, separate schools, a separate clergy and separate facilities for Negro Catholics. It was an era of racial discrimination that was permitted by the Catholic hierarchy as it was permitted by America generally. It was an era which has persisted in part even to this late hour. Today many Catholic Negroes in America still worship separately from Catholic whites, are still schooled separately from them, and are still ministered to by a separate set of clergymen.

This then, was the milieu in which Bishop Perry grew up and found his life's ideal. He was born October 9, 1916, in Lake Charles, Louisiana, which was then a small southern town located nearly as far south in the United States as one can get, only 30 miles from the Gulf of Mexico. The Perrys, along with many other Catholic families, lived in the "black" part of town. Yet in 1916 the only Catholic church in Lake Charles was located deep within the white residential area. Each Sunday the Negroes had to trudge to Immaculate Conception Church, feign a nonchalant attitude towards the mainly disdainful looks, gather on "their side" of the church, wait "their turn" to approach the Communion table, and then meekly return home, thankful that their presence had again been tolerated.

Father Hubert Cramer, pastor of Immaculate Conception Church, must have been a good priest, for the Lake Charles Catholic Negroes who attended his church in those days have only kind words about him. But, alas, the flock is not always like the pastor; and when a separate clergy came to Lake Charles in 1920 to open a separate Catholic church in the Negro part of town, rejoicing and relief were manifest among the Negroes.

EARLY AND DIFFICULT YEARS

Harold Perry was but a five-year old tot when the little makeshift Sacred Heart Church was established by Rev. Anthony Hackett of the Holy Ghost Fathers, a group of Irish priests who dedicated themselves to serving the American Negroes, when it became clear about 1900 that the bulk of America's priests could not or would not do it. Harold Perry grew up to know only this one segregated parish church of Sacred Heart. He was a young man before he even glimpsed the inside of the quite affluent Immaculate Conception Church.

There never was much prosperity among Lake Charles Negroes who earned the minuscule salaries of domestics, laborers and maintenance helpers. The salary of a domestic worker in Lake Charles from 1920 to 1940 varied from $5 to $8 per week. The work week ran generally from 48 to 60 hours. The day was sometimes split into morning and evening hours, thus necessitating either two trips to and from work or remaining on the job 12 to 15 hours per day, of which 3 hours went unpaid. It was such a pitiable situation that forced Frank Perry, Sr., father of the future Bishop, to travel 135 miles daily to Orange, Texas, for the harder but slightly more remunerative work in a rice mill.

Yet, it is remarkable to note what the humble parents of the future Bishop were to achieve for their family. While Bishop Perry pursued his seminary studies, all his brothers and sisters attended Xavier University in New Orleans, mostly on scholarships; all were honor students. One of the Bishop's brothers is a cancer surgeon; of two brothers, dentists by pro-

Family Life Apostolate Mass—Our Lady of Prompt Succor Church—Chalmette, Louisiana, January 22, 1966.

fession, one survives; one sister is a school teacher; the other, a doctor's wife, is primarily a homemaker. Such an excellent family record was written by Mr. and Mrs. Perry's industry and hard work and punctuated by their deep religious faith. To this day, more than a decade after her death, the Bishop's mother is remembered as one of the pillars of prayer and devotion in Sacred Heart Parish.

There must be many other Negro Catholic families of the same calibre, for after only three decades since the doors of convents and seminaries were opened to Negroes, we now have more than 1,100 Negro nuns, more than 200 religious Brothers, more than 165 priests, and now a bishop!

EQUAL RIGHTS IN SEMINARIES

At the time young Harold Perry decided to enter the seminary, however, there was a certain policy of non-encouragement of Negro vocations. In fact, the Divine Word Seminary of St. Augustine at Bay St. Louis, Mississippi, was practically the only seminary in the United States where a boy of color could readily enroll. The seminary was founded by the Divine Word Missionaries nearly a half century ago primarily to give Negro youth "equal rights" in answering Christ's call. Here Perry walked the difficult road to the priesthood; here later, he became Rector and Provincial Superior (the first Negro to become a major religious superior in the United States) and today as Bishop he represents the crown of the seminary's ideals.

Another imposing obstacle to Negro vocations was the social and economic condition of the majority of Negro Catholics. Victims of prejudice and discrimination, Negro Catholics of both the rural and urban areas have had a much harder struggle than any other minority group. As Bishop Perry stated at the 24th annual Serra International Convention in St. Louis: "The emergence of 165 Negro priests from the ranks of 375,000 Negro Catholics is not abnormal, considering the few high school opportunities for Negro youth in earlier decades."

As the ranks of Negro clergy expand, so do their congregations. Negroes are entering the Church at the rate of 35,000 per year, faster by far than any other ethnic group. Numbering now more than 875,000, Catholic Negroes in America will climb over the one million mark by 1980 if the present rate of growth continues.

VICTORY AND MILESTONES

Bishop Perry's consecration, then, represents a victory and a new milestone both for American Negroes and for America herself. And for the most part, it was hailed as such. Even though New Orleans has a rather lengthy and sordid record of racial controversies, the only show of such animosity on the morning of January 6 were two grim-faced women who raised their placards outside the city cathedral: "Jesus did not choose non-White Apostles." But they soon felt the discord of their voices and actions and during the ceremonies quietly slipped away. Bishop Perry later commented on the "very favorable" at-

A VISIT WITH THE CHILDREN—Saint Augustine Church, Louisville, Kentucky.

mosphere he found in his initial contacts in New Orleans.

Indeed, it was immensely heartening to see how warmly the new Prelate was greeted after the consecration ceremonies, to witness the enthusiastic approval he received from the leaders of various religious groups and the sincere welcome extended him by the vast majority of the citizens of Louisiana. Rabbi Julian B. Feibelman, President of the Rabbinical Council of New Orleans, expressed his "high regard and respect for him" and congratulated Bishop Perry "on his significant appointment which I am sure his abilities warrant, as well as his dedication and devotion to all men." The "Times-Picayune" of New Orleans wrote: "Without prejudice, we should accept Bishop Perry as an individual, on his merits. For the New Bishop, by his accomplishments, understanding and good will, has revealed himself as a singular person, capable and sincere."

This is something the Bishop himself has strongly insisted upon: his episcopal office is to find its full meaning and its driving power not merely in being a nationwide symbol of new gains in the racial struggle but in his own personal and priestly merits. Many thought that this first American Negro Bishop was going to use his new office as a vantage point from which to fire away at civil opponents. In one of his first statements, the Bishop went out of his way to correct such ideas:

"There are some who thought that since the Protestants have an outspoken leader for civil rights, I would perform the same function for the Catholic Church. But I am not the Catholic answer to Dr. Martin Luther King."

He goes on to explain what he considers his prime role as Bishop: to be a priest first, second and always, to be a pastor of souls and a channel of Christ's redeeming love. This has always been his ideal — as a parish priest in three southern dioceses, as Rector and Major Superior, as National Chaplain of the Knights and Ladies of Peter Claver (an organization of 15,000 members). Now as a bishop, this priesthood must come to its full perfection. Precisely by responding to the deep spiritual demands of his new office will he best be able to further the cause of freedom and of equal rights for all Americans. "I am aware that this signal appointment will have a meaningful impact and a special significance for many people in various sections of the United States. It is my resolve to lift their hopes for a life of Christian dignity and to stimulate their desire for virtuous living here on earth and for eternal life hereafter. With God's help I sincerely pledge myself to accomplish these religious objectives."

SPEAKS STRONGLY

Yet Bishop Perry has never hedged when it came time to take definite action and to speak out strongly against racial injustice. In an address at the Shrine of the Immaculate Conception in Washington on January 23, 1966, he said: "Christian unity can be brought about *only* by purging our hearts of pride, prejudice and selfishness, in order to acquire the *faith* by which we may be able to hear and to follow the promptings of the Holy Spirit. . . . They (some Catholics) move away when Negroes move in, and they fail to see the golden opportunity to edify these fellow human beings at their very gates, and eventually to bring them into the Church." On July 8, 1963, as guest chaplain for the opening session of the U.S. House of Representatives, he prayed: "Too long have we ignored your laws, O God . . . Inspire, we beseech Thee, Americans everywhere with the spirit of love and justice, that we may live together as brothers in charity and peace."

Addressing the delegates and visitors at the 21st National Convention of the Catholic Students Mission Crusade in August 1964, at Notre Dame University, he emphatically spoke on the importance of the Negro Apostolate and pointed out the duty of every Catholic to become personally involved: "The Negroes are saying the same thing now that the Ethiopian said to St. Philip: 'How can we understand when no one has instructed us?' Let's face it: we are going to save souls in the environment, under the conditions, and according to the moral obligations of our times. And in the times in which we live, to ignore the basic human rights of others and to expect them to accept the Catholic Faith is being unrealistic. . . . The Negro knows that the basic rights given him by Almighty God are the very means of saving his most precious possession — his immortal soul."

MORE AMERICAN, MORE CHRISTIAN

With Bishop Perry, then, a new chapter in the history of the American Catholic Church has begun — a chapter which will describe, we hope, the gradual and ever more penetrating assimilation of Negro Catholics into the life of the Church on both clerical and lay levels. As this assimilation becomes more perfect, as the distinction between "White and Negro" Catholics disappears in one community of friendship and service, the Church will grow stronger by being more integrally American and more fully Christian.

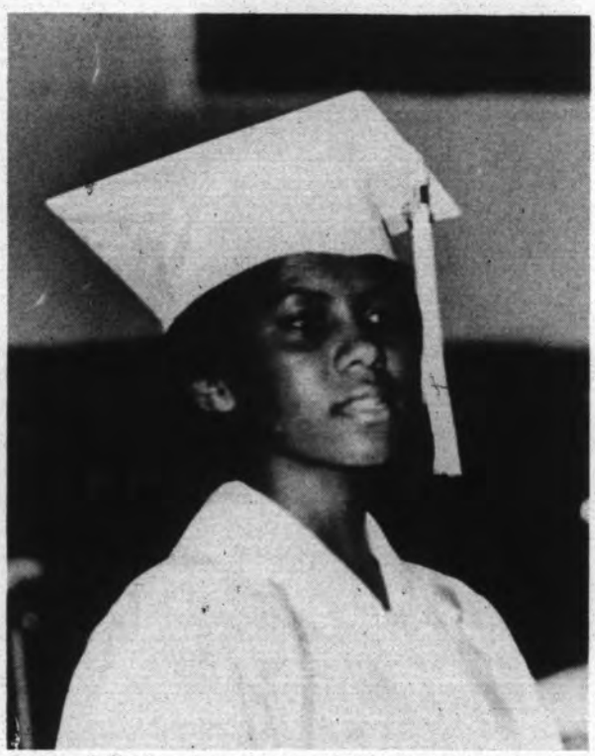
HOLY ROSARY EAGLES FLY HIGH

by CHARLES D. BURNS, S.V.D.

Therese Caillet of Lafayette, La., Salutatorian

Elaine Robertson of Meridian, Valedictorian

For proud but sober-eyed parents there is an aura about high school graduation exercises as fanciful as Egypt's dream of dominating Israel. But to graduating seniors the aura makes the occasion as meaningful, as real, as joyful an event the majority have ever experienced. It is refreshing periodically to drink in the sincere



Lyndell Vaughn of Grambling, Salutatorian

youthful expressions of "undying gratitude" to faculties and to institutions, to be forcibly reminded again that "the world is ours to conquer," — whatever this entails — and to be consoled as we hear again that whatever one's future failures in truthfulness to God and to one's country, all is never lost, as long as one is "true to one's self" — whatever this means.

Holy Rosary Institute in Lafayette, Louisiana offered a typical, high school commencement setting.

The class of 1967 at Holy Rosary was unique in honoring two salutatorians. Therese Caillet of Lafayette, Louisiana, and Lyndell Vaughn of Grambling, Louisiana. Both four-year students at Holy Rosary compiled a final average of 3.455 in senior academic work. This fall, Therese will attend the University of Southwest Louisiana located in Lafayette, Louisiana. Financially the University will aid her through a scholarship. Therese plans to major in sociology. Lyndell will attend UCLA this fall, and plans to major in political science.

Elaine Robertson, a four-year resident student from Meridian, Mississippi, was valedictorian of the class of 1967. Elaine was named as one of the finalists in the '66-'67 National Achievement Scholarship Program for Outstanding Negro Students. She was honored at a special student assembly along with fellow finalist, Cedric Dauphin of Lafayette, La. Each received the NASP certificate and a trophy from Holy Rosary. Elaine's name appeared on the honor rostrum each six weeks of the school term. She

Dr. Ruth Bradford, commencement speaker.

Mr. Coley Bellamy, band director at Holy Rosary.

compiled a 3.545 average. Assistant Editor of *Eaglette*, the school newspaper, Elaine was also: a member of the yearbook staff; a member of the National Honor Society and the Quill and Scroll Society; and prefect of the Sodality. Eleven other Holy Rosary students and Elaine were listed in "Who's Who Among High School Students." Elaine plans to attend Saint Louis University which has granted her $1,600 in aid. She will major in physical therapy.

Dr. Ruth Bradford, faculty member of Grambling College's education department, was the commencement speaker. Dr. Bradford is a city council member of Grambling as well as assistant mayor. Mother of four, Mrs. Bradford's son, Ronald, was graduated from Holy Rosary in 1965; Reginald Bradford was a member of the '67 class.

The graduation of Sister Mary Perpetua and Sister Mary Consolata added further distinctiveness to the class of '67. Both are members of the Handmaids of the Divine Redeemer, a congregation formally founded by His Excellency, Bishop Joseph O. Bowers, S.V.D. in Ghana, West Africa (See Nov. - Dec. "Messenger" of 1964). Sister Perpetua will soon depart for Ghana, and there in 1968 she will pronounce her final vows. Sister Mary Consolata, however, will resume her studies next fall in the States.

An attractive new cafeteria was in use at Holy Rosary this past year. Among emerged new attractions at Holy Rosary, however, the two-year old band, under the inspirational guidance of Mr. Coley Bellamy, is the

Sr. Francis Regis, S.S.F., senior moderator, rejoices with Samuel Guillory of Basile, La., for winning the Lafayette Civic Trophy as most outstanding senior athlete of his class. Father Thaddeus Boucree, S.V.D. is Samuel's pastor.

Father William Oliver, S.V.D., successful director of Holy Rosary, congratulates Sr. Consolata, H.D.R. after presenting a diploma to her.

Handmaids of the Divine Redeemer at Holy Rosary Institute: (L-R) Sister Mary Vincentia; Sister Mary Perpetua; Sister Mary Consolata; Sister Mary Margaret.

school's unrivaled delight. Mr. Bellamy has added another positive dimension to school spirit.

As part of their self-help program, the Sisters of the Holy Family designate one Saturday each year as Holy Family Day. On Saturday, April 29, Holy Rosary's band, proudly displaying 102 members, made its first marching appearance during the Holy Family Day celebration in New Orleans. The band carried the day.

A counterpart to Mr. Bellamy is Sister Mary Cornelia, S.S.F., choral directress and assistant band director. The girls' chorus, mixed chorus and boys' chorus represented Holy Rosary Institute at the Diocesan Music Festival held April 20 at the Municipal Auditorium. The mixed chorus rated superior for their rendition of "No Man is an Island," and "When Rooks Fly Homeward." The girls' chorus also merited a superior rating for their version of "Going Home," and "O Sacrum Convivium." The selections of the boys' chorus "This is My Country," and "Regina Caeli," received an excellent rating. The mixed chorus and girls' chorus received trophies for their participation.

A visitor to Holy Rosary cannot help but be impressed by its dedicated faculty and its spirited student body. If there is a physical plant in the care of Divine Word Missionaries deserving of financial aid, the main building housing the Holy Family Sisters and the girl boarders deserve first attention.

Whatever is lacking in cooperative effort between the faculty and the administration at Holy Rosary could be resolved through periodic meetings. The Holy Rosary Eagle flies high on most school scores. With wide open channels of communication between faculty and administration, the eagles could soar.

Why the "Eagles" Fly

Brother Stillfried T. Wahl, S.V.D.

This year Brother Stillfried T. Wahl, S.V.D., will begin his twenty-first year of a six weeks "temporary" assignment at Holy Rosary Institute in Lafayette, La., the home of the high flying "Eagles." On April 14, 1947, Brother Stillfried was given a six weeks assignment to Holy Rosary Institute from the Divine Word Seminary in Bay St. Louis, Mississippi. At his Southern Province's headquarters, he was engaged in the apostolic formation of Missionary Brother aspirants.

Three buildings constituted Holy Rosary's physical plant when Brother Stillfried arrived: the main building which houses the Holy Family Sisters and the girl boarders; the director's building, and the auditorium. With drawing board, hammers and saws, Brother Stillfried skillfully shaped the Rosary scene through 1956.

In 1947, a boys' dormitory and shower rooms were constructed. A din-

Brother Stillfried, and one of his outstanding senior students, John T. Laxey of Saint Paul's Parish, Lafayette, La. Laxey's proposed branch library won first prize in state competition this year for blue print and design presentation. The model won second prize in the same competition.

ing room, Hyman Hall, a classroom building were completed in the same year. A trade shop was finished in 1949; the gym in 1950. A second boys' dormitory, 100 feet by 40 feet was ready for use in 1951. Assumption Hall, a high school building, with nine classrooms, was completed over a torrid six months' construction period. A new library was opened in 1956. Save for the years 1953 and 1956, Brother Stillfried, one hired man, and the students of Holy Rosary shouldered all the construction work. In addition, all the altars in the school chapel were built by Brother Stillfried and the students.

Brother Stillfried commands the admiration of his students inside and outside the classrooms. He is a competent and inspiring teacher and a just disciplinarian. Prefect of the boys, Brother Stillfried communicates with the new breed competently. Recognition of individual differences is his strongest asset.

Drafting and architectural drawings are Brother Stillfried's specialties. Since Holy Rosary entered Louisiana State Industrial Arts competition in 1955, Brother Stillfried's students have dominated the prizes awarded to first, second, and third place finalists in the industrial arts division.

Brother Stillfried was born in 1909 in Duisburg, Germany, a city located in the North Rhineland. Essen is his home diocese. He entered the Divine Word Missionary Society in 1929, and made his final religious profession in Driburg, Germany in 1937.

A year afterwards, Brother Stillfried was assigned to the Divine Word Seminary of St. Augustine in Bay St. Louis, Miss. This summer Brother Stillfried returned to his home in Germany for a well deserved vacation.

The drafting class of Brother Stillfried's this past school year—still the State's best!

Our Shop!

by Brother Joachim Brignac, S.V.D.

Brother Joachim Brignac, S.V.D.

Less than 18 months ago I arrived at Holy Rosary Institute in Lafayette, Louisiana. My arrival was a homecoming of sorts, for I was returning to my native Southland. It had been 15 years since I left my home in New Orleans, Louisiana to begin my missionary career with the Divine Word Missionaries at St. Augustine's Seminary in Bay St. Louis, Mississippi. My primary, formal training as a missionary brother was concluded at the Divine Word Seminary of St. Mary's in Techny, Illinois.

Holy Rosary was my first assignment outside the seminary, and with much uncertainty I assumed my duties as the assistant dean of boys and as the industrial arts instructor. My main concern from a point of immediate need was the industrial arts shop. There was little equipment with which to work. Nevertheless, to me the shop assumed the worth of the main assembly room at the Ford plant in Detroit. I had almost given up hope of ever being in charge of anything. This was mine! Here I had free rein.

Brother Joachim and the small engine class of: Lane Pratt; Cedric Dauphine; Francis Sylve; John Thomas; Marcel Sampey; Kenneth Key; John E. Laxey and Samuel Washington.

Brother Joachim directs adjustments of award winning motor driven hacksaw presented in State competition by his students. Seen with Brother: (L-R) John Thomas; Marcel Sampey and Cedric Dauphine.

Here I could exercise full initiative. Here I could test my own ideas. This was my baby to plan for, to build up, to guide to useful maturity. Sure I was facing a humble beginning in contrast to the modernity in buildings and equipment I had been accustomed to in Techny. Much planning and work lay ahead. Frustrations too, probably. Lack of money and equipment, anxieties, setbacks — I was quite willing to cope with all of these problems in exchange for the blessedness of being on my own, for the chance of proving to myself that I could achieve wonderful things for God and others if given the chance. My work would be a labor of love.

My overall orientation to a high school schedule took considerable time and much energy. Organizing the shop for profitable learning sessions therefore was a slow process. In the beginning the learning process in the shop routine was subordinated to the work of setting up projects. For instance, two students were taught the rudiments of welding, and in due course built a welding table, fume hood and tank cart. Others strung new wiring, placing outlets at strategic points in the shop, while still others constructed a soldering bench or salvaged old power tools for our use. These and other projects were completed almost solely from salvaged or donated materials. Jobs in the planning stage or already on the workbench include replacing the present lighting with fluorescent systems, building a small power hacksaw, installing an exhaust fan in the welding hood and making plastic and silver buffers and polishers from old motors.

As a machinist, my first idea was to turn the tin shed into a machine shop. It soon became apparent that the acquisition of expensive and bulky machinery, coupled with other problems, would prove too large a task. My thoughts soon shifted to automotives, and at present an attempt is being made to set up our shop along these lines. It is best to begin slowly

Award winners in state finals with their prize works: (Kneeling) M. Nicholas and Kenneth Key; (Standing, L-R) R. Davis and J. Jones; L. Dominque; J. Dupont and Brother Joachim, instructor.

and to work towards the goal of a modern automotive shop that could be realized within 3 to 5 years. A course in small gas engines (lawn mower engines and the like), was begun as a start. With the aid of 20 used engines donated by various businesses and individuals in the Lafayette area, the small engine class was able to get underway in September of 1967. The boys are first taught the theoretical aspects of small engines, and then they must tear the old engines apart and attempt to get them running. Often it takes the combined parts of two old motors to get one running. Ultimately, my students succeed. We feel that there is a decided advantage in using the old engines rather than factory new ones as most shops do. In our setup the students see first hand what happens to an engine when it breaks down. New engines would not consistently give us this valuable experience.

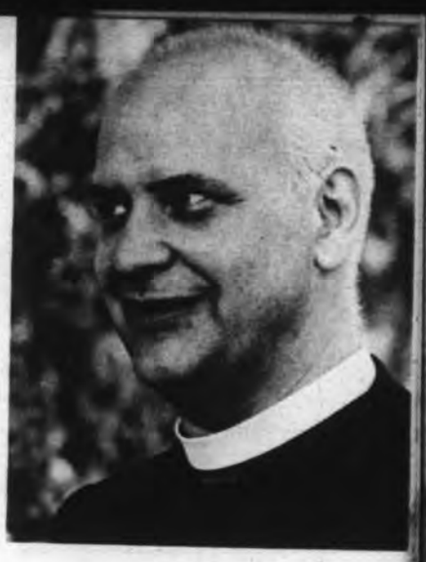
Several of the 2 and 4 cycle engines which are beyond repair are cut open with hacksaws so as to expose the internal working apparatus. In this way we make our own cutaway engines. Turned over by a small electric motor, the cutaway models clearly illustrate the operating principles of the various engine types. In time we intend to have a cutaway model of an automotive engine.

As stated, the small engine course is only a start. We hope to add an automotive section within a few years. We plan to give the students a two-year course. The first course will involve small engines. The theory of automotives applies to this course. The second year course will involve large model engines. At present, however, we have no large engines in the shop. Several old model engines have been offered and are in storage. It is evident that to teach a modern course late model engines are required. Engines less than 10 years old are needed. These are hard to acquire. We are not discouraged by initial failures. The shop is slowly taking shape. The equipment is slowly coming in — a piece donated here, another part salvaged, and often our needs are met by actually making what is required.

Yes, our old tin shed is shaping up. It's beginning to throb with new life — the new life of youthful energies, determination, ambition, and best of all, the climate of freedom to assume personal responsibilities, and to mature by our failures as well as by our successes.

Father René Bozarth

by Fr. James Flanagan La Chapelle, S.V.D.



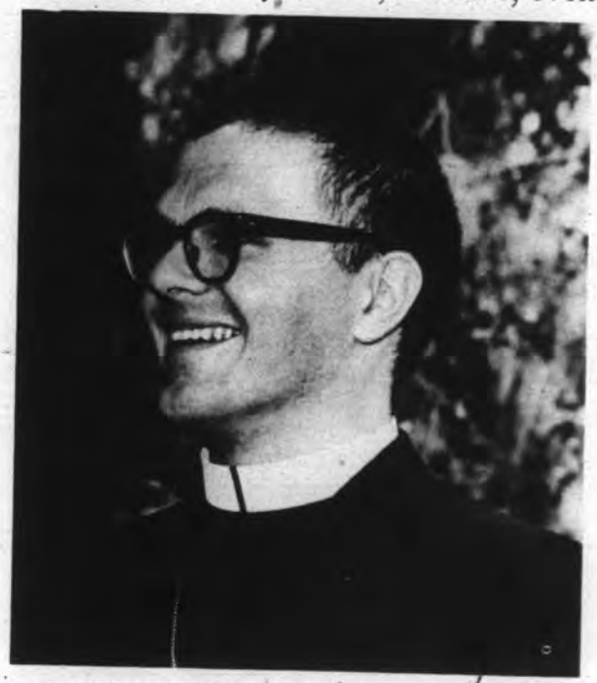
Father René Bozarth

Father René Bozarth, 44, is the founder and rector of the Society of Saint Paul, an order of Episcopalian Brothers and Sisters. He founded the Society in 1958, in the diocese of Oregon.

The first twelve years of this unique man's career as newscaster, news analyst, concert commentator, programmer, and poet centered around radio stations in Olympia, Washington, San Antonio, Los Angeles, and Portland, Oregon. The past seventeen years have gravitated around his life as a priest of the Anglican Communion — pastor, retreat master, concerned citizen, university lecturer, founder, father.

His passionate concern in the civil rights movement since 1940 is perhaps of particular interest. His Negro friends in show business in Hollywood made him deeply aware of the discriminatory practices they were suffering in jobs and housing. His involvement continued when he moved to Portland, Oregon in 1946. At the time of his arrival, 14,000 Negro shipyard workers had just been laid off. These Southerners, most unskilled, war-time workers, created a serious ghetto and welfare problem. Father Bozarth was among the imaginative city leaders who helped promote open housing and fair employment practices. He has served the longest term of any citizen on the Maloma County Welfare Commission. Since 1946 he has been a life member of the NAACP. He had a hand in the Fair Employment Practice Legislation of Portland in 1951. Along with the other forces of the NAACP he did much to organize the protest march through Portland after the murder of Medgar Evers.

Father Bozarth is only now recovering from some very serious sickness of the past two years. "I'm coming more to the apex of my career, or more, even



Rev. Brother Andrew, Prior of the Episcopalian Brothers, the Society of St. Paul.

going down the other side of the hill. The most important thing about me now is that I keep alive and as much as possible forward the Society of St. Paul. Now the means of doing that is a very complicated thing. There is certainly a very big financial problem." Besides the problem of support, Father must concern himself with providing the means for the propagation of the

Group: (L-R) Fr. James La Chapelle, S.V.D.; Rev. Brother Andrew; Fr. John Gasper, S.V.D.; Rt. Rev. Msgr. James J. Hannon, pastor of Our Lady of the Gulf Church in Bay St. Louis; Father René Bozarth.

faith through the Society. Then there is the work of encouraging vocations. In general, the psychology of the Anglo-Catholics is averse to people who want to be a religious. "Being a religious is looked upon as making yourself better than you are, wanting to be a holier than thou, an effort to escape from worldly responsibilities. It's looked upon as being a rejection of your proper role in society as a parent and as a taxpayer and as a community and civic leader and a lot of other things." Most of all Father must concern himself with maintaining and developing the Society's spirituality, ethos, and the work it does in the Anglican branch of the Church.

To get money, develop structures for the propagation of the faith, encourage vocations, and promote spirituality Father Bozarth considers the following external works of great importance: first, the publishing of "St. Paul's Printer," their little magazine, with present circulation under 10,000; second, the giving of missions, clergy retreats, days of recollection around the country for new contacts; third, the overseas commitments to maintain the constant and ever-increasing link of vitality between themselves and the Church in the USA with the missionary projects of the Anglican Church in Africa.

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Only eight years after his conversion to the Anglican Church he founded the Society of St. Paul, the Episcopalian Order of Brothers and Sisters.

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Sometimes people ask Father Bozarth: "Why didn't you become a Roman Catholic?" He says: "The answer to that is that I knew nothing about the Roman Catholic Church. I had never been in a Roman Catholic Church, and it may sound strange. I'm sure it does. But it just happens my own personal life had been very sheltered as far as contact with the Roman Catholic Church. I had never been in my whole life in a Roman Catholic Church, never had spoken to a Roman Catholic priest until I was a priest in the Anglican Church. Isn't that strange. I'm quite sure I would have been a Roman Catholic and very happy to be one at any time until I was 27.

"But when I became an Anglican, from that point on I would not be unless the whole Anglican Church would be. And I am committed to the Anglican theological point of view, and I am completely happy with it and at home with it. I'm not happy with the Anglican discipline all the time, because I think the Anglican Church had a rather bad policy and discipline. Her role as a creator of saints is certainly beyond question. Moreover, I'm perfectly content with being an Anglican

INTENTIONAL SECOND EXPOSURE

Group: (L-R) Fr. James La Chapelle, S.V.D.; Rev. Brother Andrew; Fr. John Gasper, S.V.D.; Rt. Rev. Msgr. James J. Hannon, pastor of Our Lady of the Gulf Church in Bay St. Louis; Father René Bozarth.

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considering the Anglican Church's tremendous emphasis upon individual responsibility, coupled with individual freedom and her great respect for academic achievement as represented in Oxford and Cambridge and elsewhere and more than that the tremendous potential within the Anglican Church to express a truly Catholic faith as I understand this to be.

"However, I think it would be true to say that until I become an Anglican I would have been a very happy Roman Catholic too. And I would be very happy, nothing would make me happier if before I die sometime the Roman Catholic Church and the Anglican Church were simply one Church, the Catholic Church. If we could drop Rome from your name and England from ours, then I would be very happy.

"And I don't think there are really as great problems in that area, by the way, as most people think there are. I would have no personal problems about it.

"For example, I think that the dogma that separates us is not a real separation, simply because on each essential point there is not an adequate definition made.

"Papal infallibility doesn't disturb me one bit because it's limited to statements made "ex cathedra" and that being true we can assume the intent of the Church is that when the Pope does speak he speaks led by the Holy Ghost on behalf of all the Church and he speaks the collective mind of the Church from his position in the chair and not as an individual man. It is not Dr. Roncali who says this at all, but it is the Church through her Pontiff. And I can accept that. I have no difficulty accepting it, anymore than I have any trouble with transubstantiation. It means exactly the same thing to me as the Real Presence means. And that's an Anglican doctrine. And there are no doctrines that trouble me about the Roman Church.

"There are disciplines in Rome that trouble me. I'm deeply troubled about clerical celibacy. I feel this is a very questionable and untheological position, although I recognize practical problems. I don't think that a man should be denied a vocation as a priest simply because he also has a vocation to be a parent.

"Let us hope that day of the union of our Anglo and Roman Catholics come very soon indeed."

Father La Chapelle is a personal friend of Father Bozarth. The Bay community was privileged to be addressed by Father Bozarth.

Home is where you make it -

ST. JOSEPH'S - BROUSSARD, LA.

by Fr. Charles D. Burns, S.V.D.

An overflowing crowd witnessed the first communicants at St. Joseph's.

Divine Word Missionaries embody three vocations: priesthood or brotherhood; religious; and missionaries. One of the many blessings stemming from this combination of roles is the change of station afforded the society's members. About the time that Ronald Regan moved up from the late show to take a straight role as governor of California, about the time Sandy Koufax retired, and the colorful Dodger dynasty disintegrated, about the time a deceptive lull in the Watts rioting made exits from the area relatively safe for a blood brother, the Southern Province members were happy to welcome from Los Angeles Father Mark Figaro, S.V.D.

On August 7, 1962, Father Figaro had been appointed to our Western Province as a faculty member of Verbum Dei High School in Los Angeles. He also belonged to the faculty of Regina Caeli High staffed by the Holy Family Sisters in Compton, California. Fr. Figaro taught Latin and French. His studies were made at Catholic University, at Loyola University of Chicago, and at the University of Southern California.

Father Figaro's present environment and pace of life as pastor of St. Joseph's in Broussard, Louisiana as compared to his setting and pace in Los Angeles is a striking contrast — like zooming off a Los Angeles freeway to idle across the Texas panhandle. Adapting to a rural way of life in Southwest Louisiana is no real challenge to Father Figaro. As a newly ordained priest of St. Augustine Seminary in Bay St. Louis, Mississippi, his first assignment the summer of 1949 was as an assistant pastor in St. Martinville, Louisiana. This latter town is a scant fifteen minutes drive

Sr. Marie Benedict, S.S.F.—"Sister," as we like to remember them—always a hand.

Send your contributions to Rev. Father Provincial, Divine Word Missionaries, Bay Saint Louis, Miss.

to the east of Broussard. The role of pastor is no novelty for Father Figaro since he was pastor of St. Benedict the Moor in Duson, Louisiana in 1952, and pastor of Christ the King in Jackson, Mississippi from 1957 - 1962.

Father Figaro's rich background academically and pastorally would make him an asset to any parish in the United States. He is a native of Lafayette, a city in Southwest Louisiana,

Conferral of the Brown Scapular

and is equally at ease whether speaking the Creole dialect in constant use by the oldsters of the area or enjoying a political editorial in France's counterpart to *Life* magazine, the *Paris Match*.

It was gratifying to be in the parish this past mother's day for first communion, awarding of the brown scapular of Our Blessed Mother, and the crowning of Our Blessed Mother's statue. There were no apologies from Father Figaro for the devotional appendages to the Holy Sacrifice of the Mass and my homily! He respects the customs of the people in the area, and whatever his personal practices of asceticism he does not force his spiritual way upon his rural congregation. From the pulpit, in group and private catechetical instructions Father Figaro does give to his people religious doctrine geared to Vatican Council II. He is wise enough to know, however, that the fierce winds of change which howl through the pages of the "National Catholic Reporter," *Commonweal* and *Ramparts* must be harnessed, and intelligently directed if his rural flock is to profit spiritually from the Church's theological updating. It is easy enough to bowl over any flock with personal insights and applications of Vatican Council II when the flock is not aware that there was need to open a window in the first place!

Saint Joseph's in Broussard has neither a Catholic high school or grade school. Catholics constitute the majority in the town. Most of the public school teachers are Catholics. CCD classes are permitted in the public school. With the aid of two Holy Family members, Sister Mary Canisius, Sister Marie Benedict, and dedicated lay members as Mrs. Margaret Guidry, Father Figaro has established a good parish CCD program. The Holy Family Sisters come out to the parish from Holy Rosary Institute in Lafayette,

Crowning of Our Blessed Mother's Statue

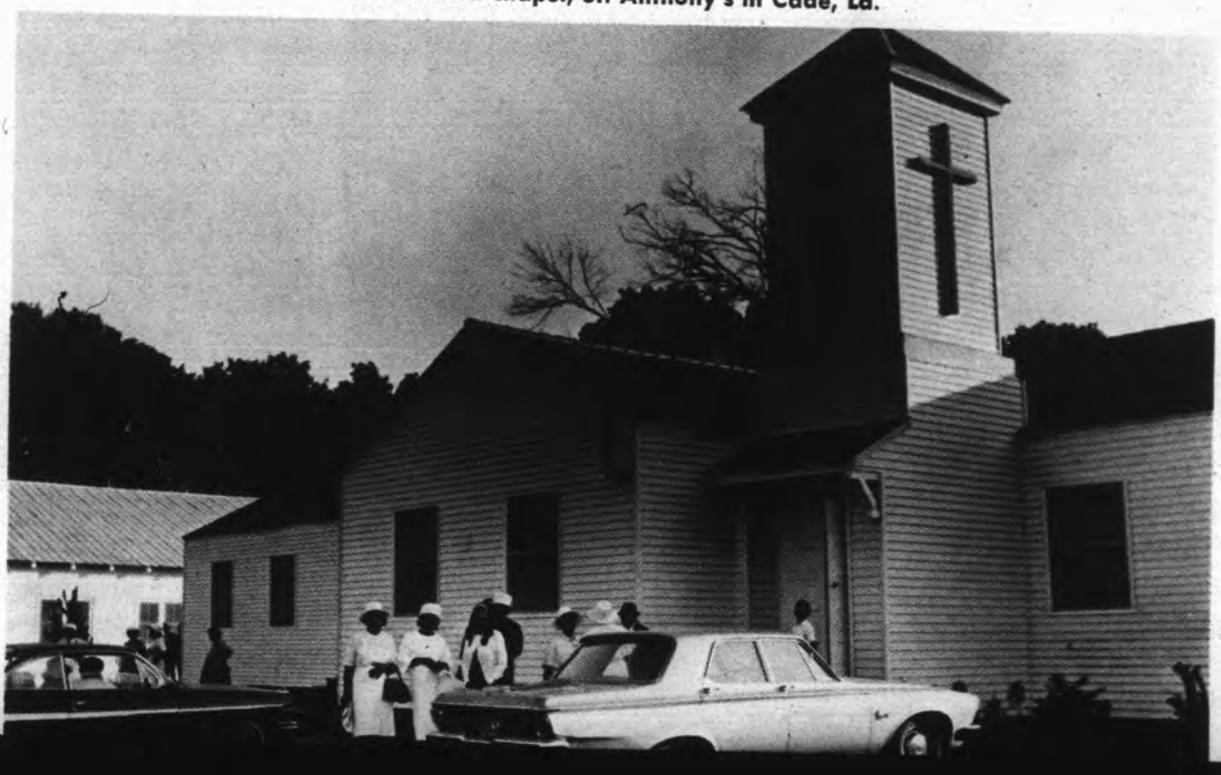
Awarding of the first communion certificates and gifts (L-R); Sr. Marie Benedict, S.S.F.; Mrs. Margaret Guidry; and Sr. Mary Canisius, S.S.F.

La., about ten miles distant. Mrs. Guidry's teaching career dates back to St. Joseph's Catholic grade school as formerly staffed by the Blessed Sacrament Sisters about 1949 to 1952.

As Father Figaro read from the pulpit at St. Joseph's and at his mission, St. Anthony's, in Cade, a reminder to his flock from a local NAACP chapter that parents were free to register their children in the area schools of their choice — I thought to myself "How times have changed socially and economically since Father Figaro made the run to St. Anthony's on Sundays back in the forties as assistant pastor in St. Martinville." He, perhaps, better than any of his Divine Word confreres knew the importance of reading the NAACP reminder, as well as the necessity of implementing it on an individual basis wherever he could. Recently he had left the Watts area where he knows many a semi-literate, jobless, frustrated relative of his congregation were idly milling the street corners.

A pastor of Father Figaro's overall potential in rural Southwest Louisiana is a throwback to the days when the parish priest was relatively omniscient. To Father Figaro's credit, he realizes his limitations better than anyone. By sharing what he positively has and is with his flock the universal Church will prosper.

The mission chapel, St. Anthony's in Cade, La.



AROUND THE PROVINCE

SEMINARY REPORT

Our high school graduation ceremony, June 1, was a very impressive event. The class of 1967, to a man, ranks as one of the most outstanding senior classes to be graduated from St. Augustine's in recent years. Each class member intends to enter our Divine Word College in Epworth, Iowa. We most sincerely wish them God's blessings. We will gladly welcome all of them after ordination as co-missionaries in our Southern Province.

Very Rev. John W. Bowman, S.V.D., provincial-superior of the Divine Word Missionaries Southern Province, presented the diplomas to our graduates.

Father Mark Figaro, S.V.D., pastor of St. Joseph's in Broussard, La., was commencement speaker. Father Figaro's timely and comprehensive address on the priesthood in our changing times was an inspirational reminder of Father Figaro's scholarship and experience garnered from diversified roles in the missionary apostolate. Father Figaro is a competent teacher and an efficient pastor.

Plans for the new school year moved

Fr. John W. Bowman, S.V.D. awards the high school diploma to Neil Mooney of New Orleans, La.

Installation ceremony of Fr. Leonard Olivier, S.V.D., (center), rector of the Divine Word Seminary of Saint Augustine. To his right, Fr. John W. Bowman, S.V.D., who was elected provincial-superior; in surplice, Rt. Rev. Msgr. James J. Hannon, pastor of Our Lady of the Gulf in Bay St. Louis.

ahead with the announced appointment of Father Leonard Olivier, S.V.D., as the new rector of St. Augustine's Seminary. He retains the job of director of studies for the minor seminary. Father James Terry Steib, S.V.D., is co-prefect with Father Charles Dixon Burns, S.V.D. These three priests and Father Gerhard Vogel, S.V.D., met with Brother Lee, S.C., principal of St. Stanislaus High, on June 11, to map out a definite class load. Father Byron La Salle, S.V.D., and Father Wilbert White, S.V.D., complete the definite priest-teachers on the St. Stanislaus new faculty. One additional teacher from the seminary is being sought.

As to the appointments of Father William Kelley, S.V.D., and Father Raymond Jones, S.V.D., the former is the new editor of the "Divine Word Messenger," and co-vocational director. The latter is co-prefect at Holy Rosary in Lafayette, La.

Father Malcolm O'Leary, S.V.D., whom Father Jones succeeded, was appointed assistant pastor of St. Francis Church in Yazoo City, Mississippi.

Another major change of appointment was that of Father Anthony May, S.V.D., to the Western Province as provincial procurator. Our loss is inestimable! Father Paul Kuhl, S.V.D., will succeed Fr. May in the Southern Province post.

We are more than pleased to note the appointment of Fr. Joseph Francis, S.V.D., as provincial-superior of our Western Province. Fr. Francis is an alumnus of St. Augustine's in Bay St. Louis.

AROUND THE PROVINCE (continued)

Father Elmer Powell Elected Head of Baton Rouge Ministerial Association

Fr. Elmer Powell, S.V.D.

Father Elmer S. Powell, S.V.D., pastor of St. Paul the Apostle Church, in Baton Rouge, La., has been recently elected president of the Baton Rouge Area Ministerial Association. Father Powell is chairman of the Diocesan Commission for Ecumenical Affairs of the Diocese of Baton Rouge. His unanimous election is historic in that it is the first time a Negro or a Catholic priest has been elected to head this Association.

The Baton Rouge Ministerial Association is composed of ministers of the various Christian traditions, Jewish Rabbis, and priests of the Baton Rouge Area. The Association is called upon often by various agencies in the area to mediate, to offer suggestions, and to act in social and civic projects.

The Office of Economic Opportunity has asked the Baton Rouge Area Ministerial Association to accept $500,000.00 to be used in special projects in the Anti-Poverty Program in the East Baton Rouge Area. Working with the Community Advancement, Inc. of Baton Rouge, the Association will sponsor a Jobs Training Program, subcontracting the funds as needed to the Community Advancement, Inc., the official Anti-Poverty Agency for East Baton Rouge Parish.

Father Powell has served on the Board of Directors of the Community Advancement, Inc.; is currently a member of the Board of Directors of the "Headstart Program" of East Baton Rouge Parish and the Baton Rouge Area Tuberculosis Association.

He is a member of the ordination class of the Divine Word Seminary of 1955. Following his ordination, he served as associate editor of the MESSENGER and as assistant prefect and teacher in the minor seminary department. He spent three years from 1958 to 1961 as secretary to the Generalate at the General Headquarters of the Society of the Divine Word in Rome; he spent one year in Ghana, West Africa. Since September, 1962, he has been pastor of St. Paul the Apostle Church in Baton Rouge.

NOVENA to SACRED HEART

JULY 27 - AUGUST 4

Divine Word Missionaries invite you to take part in their monthly Sacred Heart Novena. Daily during the Novena your intentions are remembered at the altar. Send in your intentions with your offering before the first day of the Novena.

Name _____

Address _____

City _____ **Zone** _____

State _____

Intentions _____

_____

_____

_____

Mail to:

Father Provincial
Divine Word Missionaries
Bay Saint Louis, Mississippi 39520

(Join our 1,000 Lovers of the Sacred Heart. Write to the address above to let us know if you want to receive the monthly devotional letter.

☐ **Yes** ☐ **No**

Send your contributions to Rev. Father Provincial, Divine Word Missionaries, Bay Saint Louis, Miss.

PETER JAMES BENVENUTTI

The Divine Word community, and indeed the city of Bay Saint Louis rejoiced in the accomplishments and honors paid to one of its junior citizens at the close of this academic school year. The distinguished citizen is eighteen-year-old Peter James Benvenutti, Bay High senior and straight A student for three years. In his spare time, over the same period, Benvenutti has worked after school hours and weekends for Father Anthony May, S.V.D., at the Divine Word Seminary in the provincial procurator's office.

Peter is the son of Master Sgt. and Mrs. P. J. Benvenutti and grandson of Mrs. Mae Beyer and the late Commander C. R. Beyer and Mrs. D. Benvenutti and the late Mr. Benvenutti.

In a letter dated April 15, L. Fred Jewett, director of freshmen scholarships at Harvard College informed young Peter that he had qualified for a full academic scholarship at Harvard.

Some of the honors bestowed on Benvenutti at Bay High are: member of the student activity committee, regarded as one of the highest honors in the school; president of the junior class; editor-in-chief of the *Student Prints;* vice-president, National Honor Society; local winner of the Lion's Club essay contest; finalist in national merit scholarship competition; American Legion; boys' state delegate to Jackson; business manager of class project; member of the Bay High chorus; the Math Club; the Spanish Club; co-author of Spanish Club by-laws; yearbook photographer; over-all chairman, junior-senior prom; Mississippi Economic Council's star student of 1966.

He is the only teenager on Our Lady of the Gulf Parish Council; state cultural chairman for Catholic Youth Organization; local CYO Sergeant-at-arms; district CYO treasurer; member of Junior League Legion of Mary; commentator at his parish church, Our Lady of the Gulf; altar boy; voting delegate for the national CYO convention.

President Lyndon B. Johnson, via a telegram datelined May 25 from the White House, informed Benvenutti that he was named a presidential scholar of 1967. The telegram added: "Mrs. Johnson and I join in warm congratulations and invite you to meet with us in the White House on June 13. Complete details being mailed to you shortly."

Peter and Father Anthony May, S.V.D.

Peter flew to Washington, June 12, and stayed at George Washington University. The same evening along with the other 120 presidential scholars he was honored at a reception at Thurston Hall at the University. Capping a full day of events was a formal reception at the White House at 5:30 p.m. when the presidential scholar medallions were presented.

The Divine Word community will follow the personal and law career of Peter James Benvenutti, Jr. with sincere interest and prayerful hope for continued blessings.

MASS INTENTIONS GRATEFULLY RECEIVED

Repeatedly we receive questions about Mass stipends. We are very grateful for your Mass stipends. They are distributed promptly among our missionaries both at home and abroad. As the individual missionaries must fit your requests into their local schedules and conditions, it is not easily possible, regretfully, to arrange for definite dates on which the Masses will be said or sung.

CUSTOMARY OFFERINGS FOR HOLY MASSES

LOW MASS—one or two dollars. (A stipend of two dollars or more sustains the missionary for a day and may even allow something extra for his mission.)

HIGH MASS—five dollars.

NOVENA OF MASSES—fifteen to twenty dollars.

GREGORIAN MASSES—fifty dollars or more. (A series of Gregorian Masses is customarily offered for a single departed soul.)

PLACE THE NEGRO MISSIONS IN YOUR WILL

Dear Reader: We, Divine Word Missionaries, publishers of *Divine Word Messenger*, and veterans in the Negro Missions in the South, address this request to you: Will you remember our work in the Negro Missions when you make your last Will and Testament? Any amount you bequeath to us for this work, we assure you, will be put to most worthy use. God will bless your interest in His cause. It was He who advised "Lay up to yourselves treasures in heaven . . ." (Matt. VI, 20).

FORM OF BEQUEST IN WILL

I hereby give, devise, and bequeath to Society of the Divine Word, Southern Province, Bay Saint Louis, Mississippi, the sum of dollars for the uses and purposes of said Province, the same to be its, absolutely and in fee simple. It is my wish that I be remembered in all Masses which may be read for benefactors of said Province.

---------- CUT ON LINE ----------

Dear Father: Please offer the following Mass or Masses and accept my offering of $ .....

(INTENTION) .....

.....

Name .....

Address .....

City and State ..... **Zip** .....

Send your request and offering to: Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi 39520

This choir has much "soul." The singers are able to feel a musical message, and convey it to their audiences.

Feelings, emotions, are important. Feelings alone, however are poor guidelines in planning one's security.

Let us tell you about the type of security our Mission Gift Agreement (or Annuity Plan) offers.

Write to learn how your funds can help bring souls to God and increase their happiness while you (especially if you have passed middle age) can enjoy the security of a safe investment with a high note of regular interest.

Please write to:

Father Provincial,
Divine Word Missionaries,
Bay Saint Louis, Mississippi 39520.

CUT ON LINE

Dear Father Provincial: I have $_____ at my disposal that I could put into your Mission Gift Agreement. I am _____ years of age. What rate of interest would you pay me for this during the remaining years of my life?

Name _____

Address _____

City _____ **State** _____ **Zip** _____

(All information is kept confidential.)